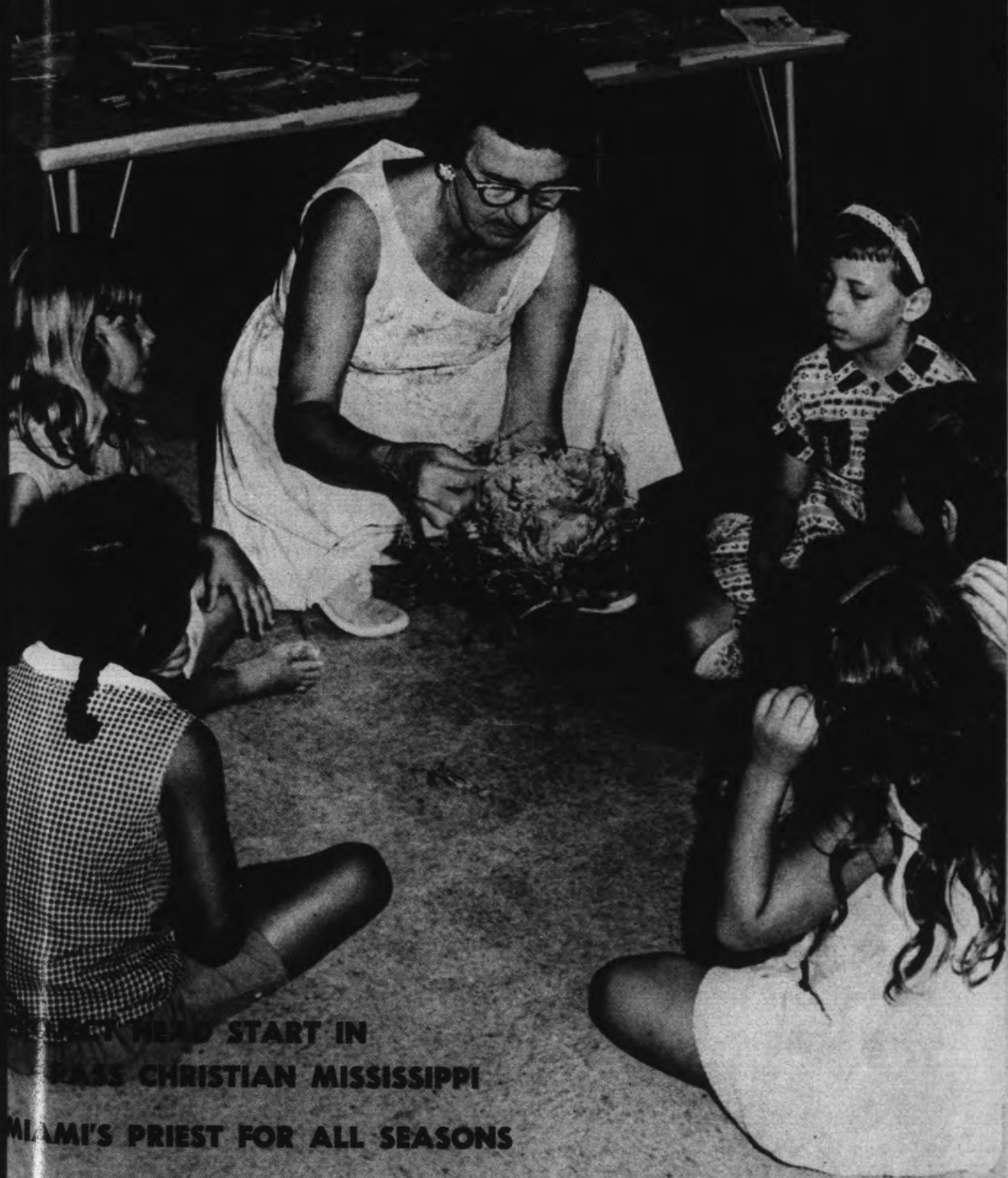


DIVINE WORD messenger

JULY - AUGUST, 1965



**STUDENT HEAD START IN
BASS CHRISTIAN MISSISSIPPI
MIAMI'S PRIEST FOR ALL SEASONS**

25¢

MISSION MASS LEAGUE



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This Pious Association has been officially approved by Pope John XXIII and his Predecessors

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PERPETUALLY

Offering given by:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 42 / No. 4 / July-August / 1965

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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COVER:

A Pass Christian Head Start
Teacher Enchants Her Young-
sters With A Bird's Nest.


THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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"The Magazine With a Message"



Bishop Elect: Carlos Lewis, S.V.D.

FORMER MESSENGER EDITOR NAMED BISHOP

Vatican Radio announced on July 2 the appointment of Rev. Carlos A. Lewis, S.V.D., as Auxiliary Bishop of Panama City, Republic of Panama. We Divine Word Missionaries of the Southern Province, U.S.A. are especially honored to have a second Negro alumnus in episcopal ranks. Most Reverend Joseph O. Bowers, S.V.D. was consecrated by Cardinal Spellman in Bay St. Louis, Mississippi, April 22, 1953.

Bishop-elect Lewis' pending consecration recalls and hones the statement of Bishop Bowers on the day of his consecration. "The ceremony which took place today, if I may venture to say so, is a bright augury of the day a-coming when the Catholic Church will exercise an even more extensive influence on the spiritual destiny of America's fifteen million (twenty million today) Negroes. And it bears witness to the great efforts of the Church in this great country to make the Colored of America feel that the Church is truly their Mother." The appointment of Father Lewis expels the limp explanations given heretofore explaining the non-appointment of an American Negro auxiliary in the United States: "There are only a few (161) Negro priests from which to select an episcopal candidate," or "most are very young." Father Lewis is 46; Cardinal Paul Zoungana, 47! The first Divine Word Negro priests were ordained in 1934. It is refreshing to note in Father Lewis' case that deemed episcopal qualifications of "maturity and experience" do not include technical skill in reading blue prints or interpreting The Dow-Jones industrial average. We do know that he was happiest when he served the poor in the mountains of Guatemala. We have witnessed the prayer life that generates his love of God and the salvation of souls.

We hope and pray that among the remaining 160 American Negro priests that there might be one mature enough in his love for God and experienced enough in extending this love to others that he will soon qualify for America's first Negro auxiliary bishop. We do not anticipate or pray for his consecration because he is Negro. We do anticipate and pray for his appointment knowing that he will be highly instrumental in propagating the faith among American Negroes. Certainly he will dispel prejudices among some American whites and restore faith among some American Negroes. We pray that soon this Bishop-elect will enhance the universality of the Catholic Church more by the sanctity of his life than by his oratorical eloquence, more by leading us in devout prayer than by his stylish and staid pronouncements on prayer. We recommend this hope to the earnest prayers of our readers.

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by
Father
Carlos A. Lewis
S.V.D.

Project HEAD START *in Pass Christian Mississippi*

by CHARLES D. BURNS, S.V.D.

On June twenty-eighth, a cherubic white tot hesitantly entered a Project Head Start classroom in Pass Christian, Mississippi and solemnly announced to the teacher, "My mama said if there are any n..... in this classroom I gotta come right home!" With empathy the Southern white teacher coaxed, "Come on in." Good teachers know that "cherubs" cannot distinguish black and white and neither do the dedicated teachers in Father Philip McLoone's Project Head Start. My overall impression is of a staff enthusiastically resolved to prepare individual personalities for school. Certainly every one involved in the program is holding his breath with regard to the social achievement. After all, those who are steeped in



The office force; l-r: Miss Ford, Mr. Fernandez, Mrs. Singleton

"our Southern way of life" direfully predicted to the Josephite missionary, "It can't be done, not here in the Pass, and certainly not in De Lisle, Mississippi!"

The Pass, a Gulf coast white sand beach town located approximately 67 miles east of New Orleans, boasts of a heritage and beauty rivaled by few towns in Mississippi. Oldtimers claim that within its limits stands the oldest Yacht Club in existence, the oldest home in Mississippi and several of the largest homes. An articulate spokesman added: "The warm Gulf breeze, the seafood Gumbo and the giant-sized Spanish oaks have bred a peculiar type of American: proud, confident, noble and free." The Pass has assimilated a culture predominantly French. Race relations follow stereotyped Mississippi patterns between white and darker skinned Negroes. Among some whites and some Creoles in the Pass there exists the type of familiarity which allows a Creole to address a city official by his first name at a formal meeting. The price of this permissiveness is a "We know our place" apathy that has never seen a ballot box.

In this Southern environment Father McLoone, S.S.J. endeavored to help the total community with a Project Head Start on the kindergarten level. Grinding to a start, the

What color LOVE?



PROJECT HEAD START IN PAS



Citizens, "noble and free" pass on their glorious heritage.

program picked up momentum fast. Father McLoone hired Mr. Ray Fernandez, a local teacher, to administer the project. A more dedicated man could not have been found. Mr. Fernandez handled the problems resulting from the crash program with amazing skill. He located four centers: Pass and Randolph High in Pass Christian; De Lisle and Lizana Elementary Schools. He selected four out-

standing center leaders, one from each community. He hand-picked his staff from first-hand experience. He revealed a delicate insight with regard to the potentially explosive social aspect of the program. Among his teachers and aides are representatives from respected families. There are also relatives of citizens who could hurt the program. When day-to-day detailed reports can be received leisurely in

Lizana, Mississippi-within gunshot of Poplarville thru whispering pines.



IN PASS CHRISTIAN MISSISSIPPI



Ropes and trees and Head Start in Mississippi!

one's household, nothing can get drastically out of hand. Mr. Fernandez knows that blood can run thicker than a fuse on a Molotov cocktail.

Mr. Fernandez took his eighteen faculty members to the University of Alabama for a special training course and on June 28 opened the classroom doors for 270 youngsters. The classes were graded according to ability, and specialists were added to assist the

already capable faculty. The specialists were added as active consultants to the teachers of physical fitness, music, art, and science. The classes were designed to run one half day, five days per week for eight weeks. The children receive training designed to give them a head start into the first grade. Each center serves a snack at 9 o'clock and a hot, balanced lunch is prepared in the centers. There are a host of volun-

Mr. Harold Davis, shoes, food, medicine and enkindled community awareness.



PROJECT HEAD START IN PASS



Father Philip McLoone, S.S.J. and Mr. Fernandez. Given a chance they achieved the "impossible."

teen workers who assist in the classroom, on the playground, and in the cafeteria. The efforts of these untiring and eager young adults made the program a community action project and the excellent results reflect the pride of the community in a job well done.

Within each classroom there are materials for art work, for satisfying scientific and social curiosity and for a variety of musical experiences. A new classroom library of picture books and puzzles is provided each teacher to stimulate intellectual activity.

On the playground is found a wide variety of equipment which encourages vigorous activity and development of motor coordination. These well selected play materials encourage social and dramatic play.

Each center offers intellectual development through first-hand experiences. One cannot help but be impressed by the free subject matter learning. Each child is tested and his individual learning begins with his present achievement status. The subject matter is not rigidly prescribed. The program for play periods provides for the children to choose what they want to do and is free from "hurry-ups" and "line-ups" and long seated periods or any form of strict regimentations.

The staff is constantly alert to the well-being of each child and informs the family relations consultant of any

health, social, or emotional needs of the child. Fr. McLoone is fortunate in the choice of Mr. Harold Davis, an English teacher. The program involved Harold in social work through a natural course of events. Some parents were willing to send pre-school kids, but the youngsters had no shoes. How could a teacher instruct a hungry child. Other children lacked clothing. In one instance, Harold succeeded in relocating an entire family. For the first time the family of nine live together. Thanks to Harold Davis and community supporters they now own a refrigerator. Community awareness of community needs is one of the outstanding achievements of Project Head Start in the Pass.

Mr. Fernandez is cautious not to wave victory banners at this point. He remembers the scare received one recent evening in a Pass restaurant. A dedicated status quo man confronted him and demanded, "Are you the fellow in charge of that school program?" "Oh, oh, here it comes," sighed Ray as he braced himself. "I like the way you're running the thing, but I still don't think you will succeed." There followed an offer of an empty house in event the project was extended to a nine month program!

As for the children, total assessment will take time. The communities of the Pass, De Lisle and Lizana, how-

IN PASS CHRISTIAN MISSISSIPPI

ever, should never be the same socially.

Lizana, Mississippi is within gunshot of Poplarville where Mack Parker was tragically slain. The Lizana center has living Negro teachers who taught only white children! Father McLoone ought to issue certificates of courage to these rotating teachers. The road from the Pass to Lizana is 22 miles of sparsely settled, rolling woodland. A lone Negro could be intercepted on this drive with only whispering pines as witnesses. Unknown to the teachers the F.B.I. know their traveling schedule and maintain a vigilant eye on them lest the pines have cause to whisper.

Another unsung hero of the revolutionary Lizana setup is Fr. Lorenzo Diamond, a diocesan priest. A few community hotheads vociferously attacked the integrated program. True to form some of the loudest troublemakers had no children in the classes. Initially some parents withdrew their children and the Lizana center seemed doomed. Fr. Diamond and project

teachers held firm and when the roof didn't blow enrollment increased.

To outsiders this account of the Pass Head Start program might qualify as the classic much ado about nothing. Native Mississippians will salute the Pass project as a milestone in community cooperation. Father McLoone deserves sincere commendation for initiating the community improvement program. As Ray Fernandez commented, "I don't know who the outstanding leaders in your Church are, but Fr. McLoone ranks among the best." To which remark Harold Davis and all associated with the project will concur.

We share Mr. Fernandez' dreams of expanding his project to include a nine month kindergarten, adult education, and a crash program to retain the local labor force to qualify for an expanding industrial boom. We share his hopes that the cooperation received from the Pass community is indicative that in fact this Mississippi community is "proud, confident, *noble and free*."

The children radiated the enthusiasm and earnestness of the Pass faculty.



TOO ZEALOUS TO KNOW

Fr. Myvett departs for a week's vocation work. "Have slide projector and suitcase will travel."



"Are you a Jesuit missionary?"

"No."

"Are you a Franciscan?"

"No."

"Well, are you Catholic — Roman and apostolic?"

"Yes." This much assurance given to his Mexican interrogators, Father Manuel Myvett, S.V.D. of Belize, British Honduras, Central America is in business.

Fr. Myvett is a high pressure salesman. His line—the missionary priesthood and Brotherhood. Salesman are notorious for ingenious methods of getting a foot in the door. Father Myvett is no exception. When he chugs out to do vocation work in his second hand Taunus (German-make Ford, 1959 model) he knows that a foot in the door might easily entail hearing confessions from 2 to 4 hours, baptisms, conferences, and other pastoral work. It is precisely this readiness to share the burdens of the short-handed Mexican clergy that has won and is winning the Divine Word Missionaries' complete acceptance in Mexican dioceses.

The first diocese to welcome the youthful vocation director and to give him permission to do vocation work was ZAMORA, Michoacán; then followed COLIMA. Propaganda work was extended to the diocese of TEPIC, Nayarit and León, Guanajuato. Later on other schools (private, not government) were visited in the famous

Archdiocese of MORELIA, Michoacán, and in the diocese of AGUASCALINETES. Permission was also received from the bishops of CUERNAVACA, Morelos and QUERETERO.

"You can't do vocation work in the Archdiocese of Guadalajara," the young missionary was cautioned by a confrere. "The Cardinal has refused permission." Obstacles to achievement were nothing new to Fr. Manuel. "Can't" seems to goad him to determined resolvment of difficulties real or imagined. Of average academic talent, Fr. Manuel fought his way through the seminary curriculum with the gusto of a marauding bear in a Stuckey's sweet shoppe. He hit more clutch singles from his ungainly, unorthodox and impossible port side batting stance than did many of his North American classmates who grew up on sandlots within hot dog aroma of Wrigley Field. It is not surprising then that the Cardinal of Guadalajara on his return from Rome, granted permission to the Divine Word Missionaries to do vocation work in his Archdiocese. Word had gotten around, "The Divine Word hombres were not afraid of work."

Divine Word Missionaries began long range plans for a seminary in Mexico in 1963. Father Lorenzo Wagner, S.V.D. of Pittsburg, Pa., former manager of the Mission Press, Techny, Illinois, was appointed to be



"It Couldn't Be Done"

the acting superior of the seminary. Ten months after his arrival, mid October, 1963, Father Myvett shelved his approved dissertation of the "Philosophy of the Mexican Educational System, 1910-1963," at Catholic University in Washington and hurried to help regain South America for the Church. Local clergy are the Catholic Church's anchor men and a little less than a year after Father Wagner's arrival, August 24, 1964, the Divine Word Fathers opened a seminary in Mexico. The six young men accepted are the first Divine Word Mexican prospects for the priesthood. Vocation recruiting is geared to students who have completed the Secundaria, a level comparable to the American high school. The select age group ranging from 17 years of age up neces-

sarily limited the number of immediate prospects. Hopefully, it also decreased the number of potential dropouts.

Fathers Lorenzo and Myvett have composed the first Divine Word Missionary pamphlets in Mexico. The first, MISSIONEROS DEL VERBO DIVINO (the Divine Word Missionaries) answers the most important question about the missionary society, and invites youngsters to inquire further. The second, VEN Y SIGUEME (Come and Follow Me) explains the challenge and the essential value of the Catholic Priesthood. Knowing Father Myvett, one can easily account for the priesthood being offered to young men as a challenge. It is safe to assert that in the pamphlets the word "can't" will be referred to the missionary priest or Brother sparingly.

Under the wide sombrero, second from left, Father "where the action is" Myvett and students clear ball field.



THE AMAZING BRITTS

by ROBERT L. FJERSTAD

Many husbands and wives are active in parishes throughout the country — but how many of them have seven children under the age of 11? Maurice and Therese Britts of Sacred Heart parish in Robbinsdale, Minnesota, do.

Maurice is a junior high school guidance counselor; Mrs. Britts is a full-time housewife without domestic help. Yet the volume of their charitable work is truly astounding.

At a recent parish dance Mr. and

Mrs. Britts were publicly thanked for the outstanding parish youth program they had established and administered the past year.

"Before the Britts joined our parish, we had no program for our youth. When they heard about our problem last summer, they volunteered to head the program. They arranged to rent the public school gymnasium two nights a week. Mrs. Britts directed the program for the girls; Mr. Britts



This photo of Mr. and Mrs. Maurice Britts is often used by organizations in publicizing their talks.

worked with the boys. The benefit to the parish youth is obvious. Thank God for the Britts," said the Chairman.

The Britts do not sit back and wait to be invited to work for their parish or community. According to Mrs. Britts, "We just jump in with both feet and join."

"When we first came to this parish about the only activity for women was the Altar Rosary Society. The men could join the choir," Maurice said. "Therese joined the Rosary Society, but I was out of luck. I can't carry a tune in a bushel basket. Two areas that I have a special interest in are human relations and the welfare of youth. So it was only natural when we heard about the needs of the parish youth that we volunteered," he said.

He teaches religion to Catholic children in public schools during the school year. In the summer he is co-director of a camp for under-privileged children. Mr. and Mrs. Britts were also instrumental in forming Club Uno Score (named for the original twenty members), a social and civic club organized to help the area youth.

Both are excellent speakers and speak about three times a month. "We will speak any time we can on youth or human relations. Youth is our greatest asset — our future. Any mess that we have today can be laid at the feet of adults," Mrs. Britts said.

A typical month would probably find one or the other of them speaking before the Minnesota Catholic Counselors association, Jesuit College Social Justice conference and the interfaith, interracial, and youth clubs.

Mrs. Britts is publicity chairwoman of the Minneapolis Deanery of the National Council of Catholic Women. "My job is to coordinate the publicity activities of about eighty publicity chairwomen throughout the Minneapolis area," she said.

She is also active at Sacred Heart School. There is no lunchroom in the school, and a mother supervises the noon hour activity of the children who

do not go home. Mrs. Britts is in charge of the third grade. Last year she spent ten weeks as substitute room mother in spite of the fact that she had to bring her four preschool children with her. She is also head of the school's uniform committee.

A close friend said, "I first met the Britts at a Confraternity of Christian Doctrine study club. Shortly thereafter Maurice talked me into joining his council of the Knights of Columbus. Next he got me to join our local Human Relations committee. I was just catching my breath when he called



Mr. and Mrs. Britts are active in the home visit program to promote racial understanding. Here they share experiences with Mr. and Mrs. William Weidas.

me and said that he was the District captain of Opus Sancti Petri (the diocesan program to encourage vocations) and wanted me to be an area captain to solicit volunteer workers. I accepted but asked Maurice not to call me for a while. I like the guy, but I'm not superhuman like he is!"

Where do the Britts get the motivation and the drive for all of their activities?

"I guess the background of a solid Catholic education for both Maurice and me had a lot to do with it," Mrs.



To enable the Britts to participate in more activities they sometimes take the entire family with them. Left to right: Maurice Britts, Louise, Johnice, Catherine, Agnes, Lorraine, and Mrs. Britts. Not shown are Therese and Maurice, Junior.

Britts said. "Both of us graduated from Catholic grade and high schools as well as Catholic colleges. I received my B.A. with a Biology major from St. Catherine's College in St. Paul, Minnesota; Maurice majored in English at St. John's University in Collegeville, Minnesota.

"When Maurice was studying for his Master's degree at the University of Minnesota after we were married, he worked five days a week from midnight to 8 a.m. as a hospital admissions clerk. I worked as a Medical Technologist except for the time I took off to have a baby," she said.

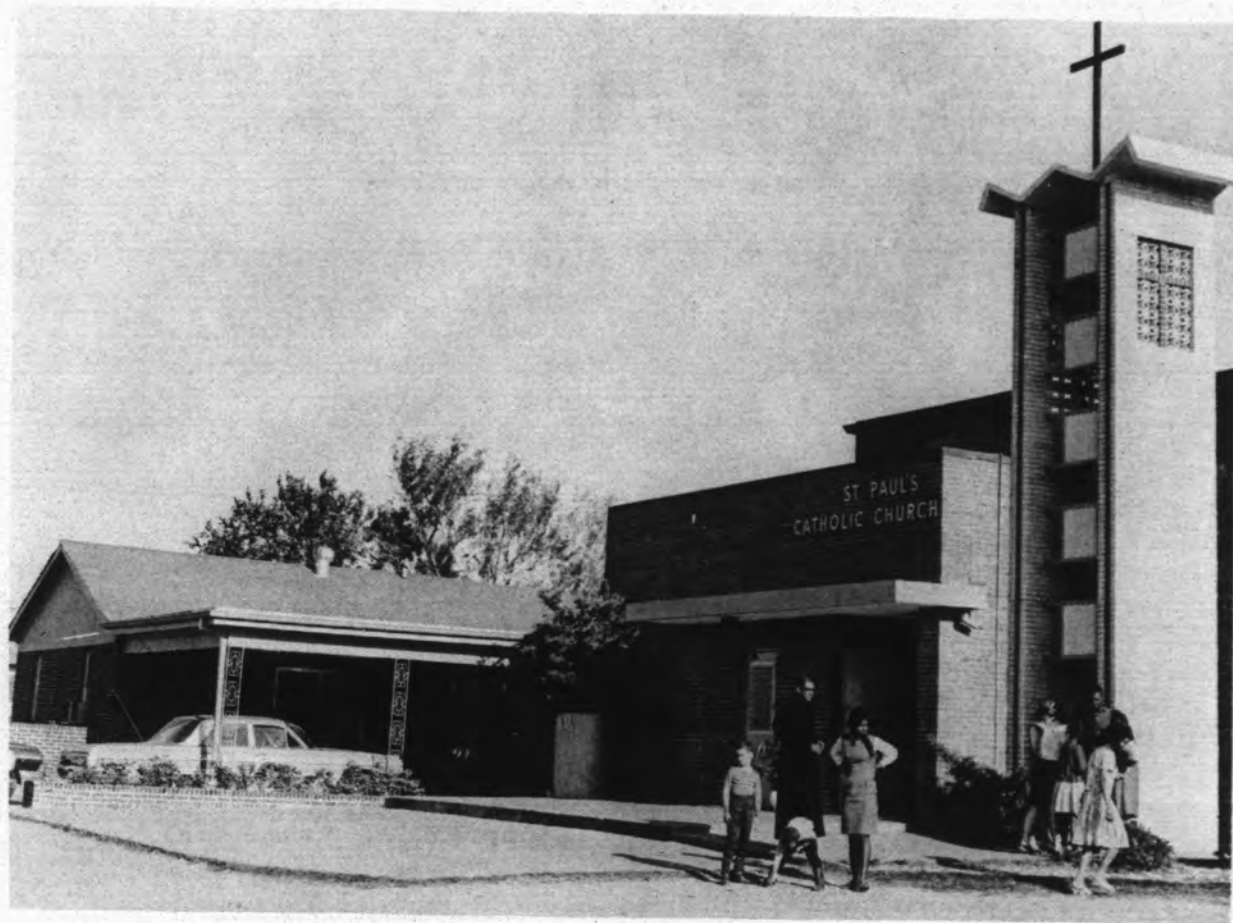
Maurice has published articles in the *Franciscan Message*, *Interracial*

Review, *Messenger of the Holy Family* and *Aim Higher* magazines.

Asked about recreation — when they have time for it — Maurice said, "We like to bowl and play bridge — providing we are not partners. Once in a while I go over the hill and play a modest game of poker with the boys. I can usually find time to do almost anything — except yard work."

The Britts are held in high esteem by all of their fellow parishioners. As one of them said, "When I think of the Britts, I think of them as one of the most outstanding couples I know. I never think of them as the only Negro family in our parish!"

St. Paul's, Where There is Charity and Love



St. Paul's, cherished by devoted parishioners and friends that care.

"Now more than seventy per cent convert, yet (St. Paul's Parish, Baton Rouge, Louisiana) boasts the finest liturgical program in the diocese." Most Rev. Robert E. Tracy, D.D., Bishop of Baton Rouge wrote this highly complimentary statement in the 1964 edition of the Annual Report on the Negro and Indian Missions. Between ulcer breaks and pastoral excursions from Kansas City to Podunk, pastor Elmer Powell, S.V.D. paces his

congregation towards restoring all things in Christ.

With the gusto of an evangelist Fr. Powell explains the St. Paul Program: "We stress at St. Paul's the liturgical renewal, full community participation, and the Ecumenical spirit." There is a particularly warm and cooperative spirit between St. Paul's and the Episcopal clergy of Baton Rouge. Last year's Pentecost Sunday concert of sacred music had as its guest organist,



Here God is; for here is charity and love!

ST. PAUL'S,

Marc Loudon, organist of St. James Episcopal Church of Baton Rouge. At the annual St. Stephen's evening childrens' service last year the Rt. Rev. Iveson Noland, D.D., Episcopal Coadjutor Bishop of Louisiana, Most Rev. Robert Tracy, D.D. and several Episcopal clergymen were in attendance.

This year's Pentecost Sunday concert featured: the 35 voice boys' choir of Catholic Epiphany Parish, New Orleans and James Lloyd Edwards of St. Alban's Episcopal Church, Baton Rouge as guest organist. Choral groups



Mr. Percy Franklin, upper center, exemplifies the enthusiasm of most St. Paul parishioners.

Christ is the Alpha and the Omega at St. Paul's.

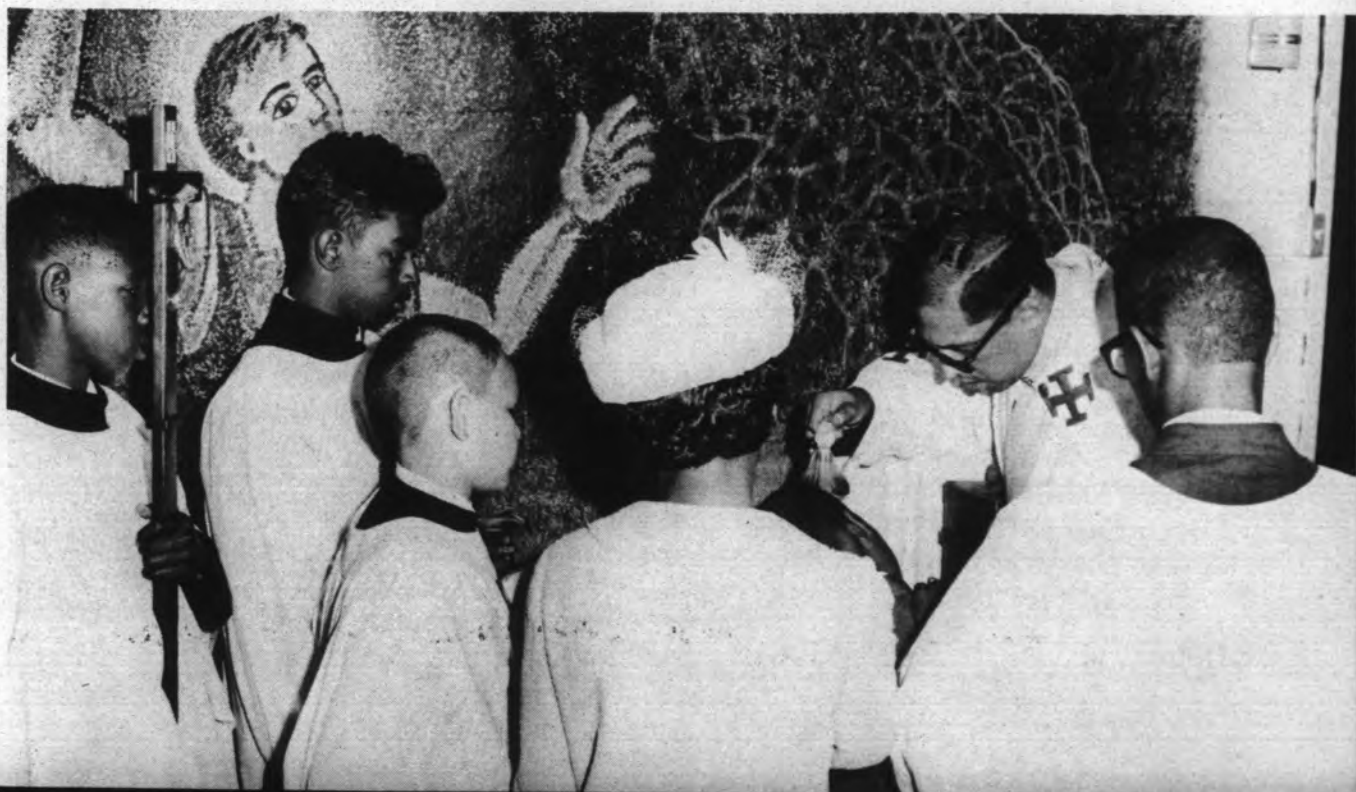


from the Benedictine Monastery at Covington and Baton Rouge also graced the feast day.

Holy Thursday this year, Rev. Robert Cooper, Episcopalian chaplain of St. Alban's Chapel, Louisiana State University, gave the homily at the agape (Love Feast). Clergy and laity represented Catholic and several non-Catholic denominations. The meal was interspersed with chanting of the Gelineau Psalms. Following the festive meal, the mandatum and Eucharistic services were conducted in the Church.

Where There Is Charity and Love

"O happy fault that was worthy to have such and so great a redeemer!"



INTENTIONAL SECOND EXPOSURE



Here God is; for here is charity and love!

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Where There Is Charity and Love

"O happy fault that was worthy to have such and so great a redeemer!"





Fr. Elmer Powell and altar boys. "I will gladly spend and be spent on your souls' behalf . . ."

Father Wilbert White, S.V.D., a native of Baton Rouge was celebrant. New English chants were sung by St. Paul's Choir with Fr. Powell directing.

Members of the Secular Institute, Caritas, parlay successfully the St. Paul spirit.

This spirit as exemplified by the pastor is, "Put God first." Everyone, from the youngest to the oldest at St. Paul's must contribute something of his own sweat and blood to the parish, and the extension of God's Kingdom in the section of the Diocese in which St. Paul's is located. Bishop Tracy is in sympathy with and supports the special program and activities at St. Paul's. Last year, he participated in the burial of the Alleluia on Septuagesima Sunday in a symbolic ritual. He presides each year at St. Stephen's evening childrens' service and celebrates Mass at St. Paul's several times during the year.

By far the most ambitious project

of St. Paul's parish is the erection of a \$75,000 catechetical center. St. Paul's is located in the heart of a dense Negro population and the center will certainly anchor convert work in the area.

One unacquainted with the fierce parish pride of pastor and flock would caution against the undertaking from a financial point of few. A parishioner once confessed: "Father, I don't know where the money comes from. Father Powell tells us we must raise this and that amount and somehow, I don't know how, we always just manage it." The "somehow" backing the parishioners' financial deficiency may be explained by interested and devoted friends of St. Paul's. They have seen an abandoned theatre transformed artistically into a temple worthy of God's presence. They witness daily a pastor's determination to relive those memorable and inspiring words of St. Paul: "For my own part, I will gladly spend and be spent on your souls' behalf, though you should love me too little for loving you too well." (II Cor. 12:15)

Holy Thursday. Washing of the feet. "For I have given you an example, that as I have done to you, so you do also."



African Bishop-Elect Slain by Accident

by BISHOP-ELECT
CARLOS A. LEWIS, S.V.D.

Father Gabriel Kihimbare, 38, who was named Auxiliary Bishop of Kitega, Burundi, by Pope Paul VI last September 29, was fatally shot by accident on Sunday, December 13.

The Bishop-elect, who was Chief of Chaplains of the Armed Forces, had set out on December 13, to visit a military camp near Kanyinya in the diocese of Ngozi. He wished a pay a farewell visit to a platoon of soldiers there, as he had done at all the other military stations.

About 9:00 P.M., when Father Gabriel was about 200 yards from the outdoor camp, he stopped his car in order to shoot a gazelle which had just run across the road. Apparently he did not realize that he was so close to the encampment. His gun fire was perhaps mistakenly considered that of a prowler or an enemy. (The camp is near the border, opposite Ruanda.) A sentinel opened fire in the direction of Father Gabriel. There was a cry. The chaplain, mortally wounded, walked about twenty yards toward the camp. "You have killed your chaplain," he said to the soldiers, who by then, had approached closer. A few minutes later, while being hurried to a hospital in a military truck, the Bishop-elect, who seemed to have been in a coma, opened his eyes and said: "It is the end." He then breathed his last.

The funeral took place on December 16, in the presence of high ecclesiastical and civil authorities, including three Bishops and the Charge d'Affaires of the Holy See in Burundi. The funeral Mass was celebrated by



Most Rev. Gabriel Kihimbare (Deceased)

Archbishop Anthony Grauls of Kitega.

Father Gabriel was born at Giheta, Burundi, in 1926. He was ordained to the priesthood on April 3, 1956. After serving as assistant parish priest and director of Catholic schools, he was sent to Europe in 1961 for post-graduate studies. Returning to Burundi in 1962 he was named Chief of Chaplains of the Armed Forces. His consecration was to have taken place on February 2, 1965. He would have been the third native-born Burundi Bishop.

The Archdiocesan report of the death of the Bishop-elect has the following eulogy: "Monsignor Kihimbare was robust: robust in health, robust in common sense. Under a simple exterior and without affectation, he had a very good heart. With him there was no duplicity. He was integrity itself. 'A true Israelite in whom there is no guile,' whole-heartedly given to whatever he had to do. He loved the youth, the soldiers, and they, in return, loved him. He devoted himself with joy and love to his apostolate. His complete dedication did not deprive him of good humor. He knew how to laugh heartily, and could stand friendly banter." R.I.P.

MIAMI'S PRIESTS FOR



First Mass at Gesu, left to right: Fr. William McKenna, S.S.J., subdeacon; Fr. Thomas Griffin, S.J., deacon; Very Rev. Harold R. Perry, S.V.D., archpriest; Fr. Wynn, S.V.D., celebrant

"Is he from Miami?" an awe stricken white youth standing near the communion rail inquired of Father John Wynn, S.V.D. Father Wynn had been distributing Holy Communion in Gesu Church downtown Miami for eight minutes. He and Fr. Thomas Griffin, S.J. would continue to distribute to a mixed congregation for 22 additional minutes. Eventually Father Wynn's provincial, Very Rev. Harold R. Perry, S.V.D. held the ciborium for the elated but tired younger priest. The awed white youth was one of 1300 or more who jammed ancient Gesu for Father Wynn's history-making first Mass.

One-half of those attending the Mass, Sunday, February 21, were relatives and friends. Others, sensing some special ceremony, had stayed over from the previous Mass; still others had spilled into the church in anticipation of the conventional Mass. Few onlookers realized the full import of what they were witnessing or the chain of historical events that made Father Wynn the first graduate of St. Francis Xavier School (Gesu's mission) to become a priest.

Acting as an usher somewhere in

the back of Gesu as the Mass began was Mr. Louis McKinnon. He knew the full significance of the moment. As he helped to bar the doors, for people were still attempting to enter the church, his emotions must have soared to new heights. Louis had wanted the first Mass in the mission



Mr. and Mrs. Frank Neal, a moment hallowed by untold prayer and sacrifice.

ST FOR ALL SEASONS

church, St. Francis Xavier, for sentimental though impractical reasons. Down in the front pew of Gesu was Mrs. Frank Neal, Father Wynn's grandmother. She, too, knew the wonder and the blessedness of the occasion. Her practical judgment had prevailed in giving the much larger mother church the first Mass. As the beautiful and commanding voices of the Gesu choir elbowed their way through the crowd, what were the facts playing through the memories of Mr. McKinnon and Mrs. Neal, brother and sister?

Gesu Church, known to so many tourists throughout the past forty-one years, was the first Catholic church in the entire area of southeast Florida. In 1896 the Bishop of St. Augustine, Florida, Rt. Rev. John Moore, D.D. invited the Jesuit Fathers to take over the parish in Tampa and granted to them all the parishes then existing (there were none) or to exist, in the southern half of the diocese of St. Augustine.

By 1892 the Bishop suggested that a priest from Tampa come over to Fort Dallas, "a little village on Biscayne Bay, which some day may become a fairly large town" to minister to the few Catholics in the area. The priest came by boat. By 1894 the name of Fort Dallas had been changed to

Miami. Mr. Henry Flagler, builder of the Florida East Coast Railroad, wanted that name. A wooden church had been built at this time on a site donated by Mr. Flagler. This mission church of sorts was used until 1922. By that time it was evident that Miami was not to be a fair-sized village, but a great city.

With rare courage, Father James McLoughlin, S.J., decided to erect a large church in the basilica style, one capable of seating 1200 people. In those days a church of such proportion was not needed. People coming from just two blocks north of the present church, and this is testified to by those parishioners of sixty and seventy years, remember having to use flashlights for night services. There were no street lights or sidewalks just two blocks north of the Gesu Church. Today at 264th Street, and beyond there are sidewalks and street lights. Today Miami is metropolitan.

By 1927 or 1928, when Bishop Patrick Barry, now the patriarch of the area, had established a parish over on the mangrove swamps of what is today known as Miami Beach, a mission was planned in the area now known as Little River. The cathedral church of the diocese, St. Mary's, is now in this area. About the same time the affluent parish of St. Therese in Coral



Saint Mary of the Missions and St. Francis Xavier School.



Gesu Choir, magnificent on the occasion of Fr. Wynn's first Mass.

Gables was started by the Diocese.

During this same time in Miami there was a need prompted by the faith of God-loving souls such as Father Wynn's great grandmother, Mrs. Mary McKinnon. In 1900 there were many Colored Catholics in Miami. Most of these Colored Catholics were from the Bahamas. A few had the faith and humility of Father Wynn's great grandmother and attended Gesu Church. Not all of her countrymen had her faith or humility, not even when a special Mass was provided the Colored Catholics in the basement of Gesu Church. We must admire the sowers of the faith living in these Colored Catholics of the Bahamas. When one hears of their determination to live and die in the faith, one can understand why Fr. John Wynn was given the grace of a re-

ligious vocation and the grace of final perseverance.

In the Month of May, 1927, six men organized a committee. They saw the need of a Catholic Church in their area for the benefit of the Colored Catholics of Miami who were straying from the Catholic Religion into the welcoming arms of Protestantism. These men decided to intercede in behalf of the Colored Catholics of Miami. Mr. Malaliah Bethel was appointed chariman; Mr. William Scavella, secretary and Gerald Johnson, treasurer. These together with Messrs. Fontanec Lalame, Joseph Parell, and Louis McKinnon on the second Sunday morning in June after 11:00 o'clock Mass visited the Gesu Rectory and discussed their plans with Fr. McLaughlin. Father encouraged and instructed the group and prayed that

BEST FOR ALL SEASONS



**Fr. Michael
Cronin, S.J.**



**Mrs. Mary
McKinnon**

Our Blessed Mother would help them. The committee, determined to succeed, began canvassing the Colored area to reclaim lost members. After four weeks 37 were found ready to return to the Church. More promised to return if the project to build a new church succeeded.

A Sunday School was organized under the guidance of Mrs. D. J. Ryan, an altar society member of Gesu. Through Mrs. Ryan a place was secured on 14th Terrace for the Sunday School. On the third Sunday in October classes began. On the first Sunday in August, a Sunday School for adults was organized at the residence of Mrs. Georgie Lowe. The care of these Colored Catholics was given to Father Eugene Beck, S.J. The adult group grew to 28 and the school was moved to the basement of Gesu Church.

Under Fr. A. J. Cummings, S.J., the fast-growing group of Colored Catholics scouted a suitable location for a church in their district. Mrs. Saveletta Strurreys and Malacia Bethel, together with a Mrs. Kelly, Mr. Harry Edwards and Dr. Coy Hernda, secured a place on 11th Street—a vacant store which was renovated. The altar for this humble house of God was made and donated by Mr. McKinney, the janitor of Gesu Rectory. This original altar is still in use at St. Francis Xavier.

With a church of their own, Colored families swelled the numbers of the modest congregation. The only solution was to move. White friends donated enough money to buy the present site of St. Francis Xavier and to start building. Father Cummings was transferred to Spring Hill College in Mobile, Alabama. Father McNally, S.J. completed the project and was succeeded by Fr. Oberholzer, S.J. whose failing health did not allow him to work too hard. Under his pastorate the congregation numbered over 200. Fifty were confirmed by Bishop Patrick Barry.

As Father Wynn administered St. Francis Xavier for two weeks this summer prior to assuming his permanent assignment, he undoubtedly thought of Father Cronin and this pastor's total dedication. (Father Wynn's great grandmother lingered in death's agony apparently to be denied the consoling presence of a priest. Seemingly unconscious she lay in her bed, eyes closed, breath fading, as the immediate family awaited her last sigh. Father Cronin suddenly entered the room, approached the bed and grasped the hands of the dying woman. Her eyes opened, she weakly clasped the hand of Father Cronin in recognition and closed her eyes in eternal rest. Unashamedly, Father Cronin wept and consoled the family saying, "Mary is now in Heaven.") He will have assessed the plodding and uncertain growth of the mission and lamented that Rev. Thomas Griffin, S.J. is not a full-time pastor. He will have experienced the warm response of the congregation to himself and he will have spent himself explaining why he could not remain as pastor.

Meanwhile, somewhere in Miami, a once awed white youth will have forgotten the unusual first Mass he witnessed at Gesu. He may never even know that St. Francis mission exists nor will hundreds of Miami Negroes "unless some man show them" through all seasons.

by E. J. EDWARDS, S.V.D.



At Mass, when the priest holds up the golden paten with the host on it, he prays:

"Accept, O Holy Father, almighty and eternal God,
this spotless host,
which I, Your unworthy servant,
offer unto You, my living and true God,
to atone for my numberless sins,
offenses and negligences,
on behalf of *all here present,*
and also for *all faithful Christians,*
living and dead,
that it may profit me and them,
as a means of salvation unto life everlasting."

The priest's prayer is our prayer. The prayer of "*all here present.*" And our prayer is that our Heavenly Father may accept, may be pleased to receive, our offering of "*this spotless host.*"

The circlet of bread is white, but it is not spotless. Not really. But it will be. After the words of consecration are spoken it becomes the Body and Blood of Christ. And He is spotless, sinless, perfect. He is our Host, our Victim, freely laying down His life for

us, undergoing death to free us from eternal death.

So the attention of our prayer is fixed not so much on what that bit of bread is right now, but on what it is to become. Our mind is intent not so much on the littleness and insignificance of the bread but on the greatness and wonder into which it is to be changed. And that mysterious change in the bread will effect an equally mysterious change in us. The Spotless Host makes those who receive it spotless. By Communion we are made one with Him, who is Infinite Purity, our wills become united to His will, which is and always has been completely surrendered to the will of the Father.

It would seem this is what spiritual writers have in mind when they tell us to put ourselves on the paten with the host. Like the host we are small and imperfect. Our imperfections, "*sins, offenses and negligences*" come from the rebellion of our wills, our self-love, our self-will. Sacrifice means to surrender something we prize highly. There is nothing we prize more highly than our own wills. It is this we surrender; it is this we put on the

paten along with the bread. And we are asking our Heavenly Father to accept our desire and turn it into reality. So that when the bread becomes the Body and Blood of Christ, the spotless Host, who was always surrendered to the will of God, our wills, too, by being one with His, may be changed and become wholly intent on "doing always the things that please my Heavenly Father."

We say this prayer, we make this offering at the Mass. We can renew it many times, throughout each day. Mass is being offered at every hour of the day and night. Somewhere in the world, at this hour, at every hour, a priest is holding up the paten and offering "*this spotless host*" for us, "*for all those present . . . and for all faithful Christians, living and dead.*" He is remembering us, making us one with him in his prayer. Are we remembering him, and joining in his prayer? We can be present in spirit and desire quite easily. A simple turning of our mind to our offertory prayer in everything that befalls us. A simple repetition, in our heart, of the phrase: "Receive, O Holy Father, this spotless host . . ." intending to unite ourselves to the priest, who at that moment, is making the same offering, saying the same prayer. In this way, a joy, a success, a sadness, a setback—all can be put on the paten, made into an offering, a sacrifice, a surrender of our wills to His.

Whatever happens to us, happens by God's will, directly or permissively. Accepting it as such is our acknowledgment of His supreme dominion, it is a childlike surrender to our Heavenly Father's will, it is a sharing with Him of all our joys and sorrows. And it is all very brief and hidden and very real. In time it is an abiding source of strength and peace.



NOVENA to SACRED HEART

August 26 - Sept. 3

Sept. 23 - Oct. 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

Loss and Gain in African Hierarchy

DEATH OF BISHOP NOEL MALA

On July 31, 1964, the Most Reverend Noel Mala, Bishop of Kasongo, Republic of the Congo (Leopoldville), passed to his eternal reward. Born on April 7, 1904, Bishop Mala was the son of a converted Paramount Chief, Paul Mala and Monica Buta. He was ordained to the Holy Priesthood on August 14, 1932, after completing his theological studies at the Major Seminary of Badouinville. A few years after his ordination he asked and received permission from his Bishop of transfer to the vicariate of Kisantu, in order to avoid the importunate demands of his relatives who insisted that he return to his native village to accept the post of Paramount Chief, left vacant by the death of his father.

Working for over twenty years in the Kisantu mission, Father Mala distinguished himself as a zealous pastor and educator. The diocese of Kasongo suffered much during the political upheavals in the Congo. The Bishop of Kasongo knew that Father Mala was one of the few individuals who could help restore peace among the people. Hence he called the African priest back to his home diocese. Father Mala returned to Kasongo in 1961 and was named Vicar General.

His health broken by long years of labor and difficulties caused by the unsteady political situation, Bishop Cleire, the Ordinary of Kasongo, resigned his post. One of the last acts of Pope John XXIII was to nominate Father Mala as Bishop of Kasongo in June 1963. The consecration took place on September 1, 1963. The diocese of Kasongo has over 75,000 Catholics in a total population of 354,000.



Bishop Gabriel Ukec

BISHOP OF BUNIA

The Most Reverend Gabriel Ukec, Bishop of Bunia, Republic of the Congo (Leopoldville), was consecrated on Pentecost Sunday, June 6, 1965, in St. Michael's Cathedral, Brussels, Belgium by Cardinal Leo Joseph Suenens.

Bishop Ukec had been governing the diocese as Apostolic Administrator since August 1963. He was born in 1914 in Awu, Congo, and was ordained to the Holy Priesthood on August 15, 1943. The prelate was named vicar general in 1961 and domestic prelate in 1963.

The Diocese of Bunia has about 389,000 Catholics in a population of nearly 800,000.

NEW PRIESTS

REV. RONALD J. FERGUSON, S.J.

Rev. Ronald J. Ferguson, S.J., the son of Mrs. James G. Harden and the late Denver D. Ferguson was ordained by Bishop Loras T. Lane, Bishop of Rockford, June 10, 1965.

The first solemn Mass of the newly ordained priest was celebrated in St. Rita's Church, Indianapolis, Indiana, Sunday, June 13, 1965. Assisting him at the first Mass was Very Rev. William J. Schmidt, S.J., president of Brebeuf Preparatory School, archpriest; Rev. George Powers, of the Catholic University of America and Rev. Joseph Grothaus, pastor of Holy Spirit parish, serving as deacon and subdeacon. Rev. Bernard Strange, pastor of St. Rita's delivered the first Mass sermon.

As a scholastic, Father Ferguson taught mathematics at St. Ignatius High School, Cleveland. From 1960-62 he pursued graduate studies in mathematics at Boston College.

REV. HILARY COOPER, O.S.B.

Most Rev. Charles H. Helmsing, D. D., Bishop of Kansas City-St. Joseph, ordained Father Hilary Reginald Cooper, O.S.B., to the priesthood at Conception Abbey, Conception, Missouri, August 10, 1965.

Father Hilary, son of Mr. and Mrs. Emanuel Cooper, 3316 West Tuskegee Circle, Montgomery, Alabama, graduated from St. Jude grade and high schools in Montgomery. Higher education was pursued at Morehouse College, Atlanta, Georgia and Xavier University, New Orleans, Louisiana before going to Conception Seminary to join the Benedictine Order and continue his studies in philosophy and theology.



Fr. Ferguson



Fr. Hilary Cooper, O.S.B.

New Priests (continued)

The newly ordained celebrated his first solemn Mass on Sunday August 15, the Feast of the Assumption, at St. Jude's, his parish Church. The Rev. Paul Mullaney, Pastor, served as archpriest; Rev. Arnold Blaes, O.S.B., and Rev. Timothy Deasy assisted Fr. Hilary as deacon and subdeacon, respectively. Rt. Rev. Anselm Coppersmith, O.S.B., Abbot of Conception preached the sermon.

Father's future plans include further studies in catechetics.

REVEREND KENNETH XAVIER RAMSAY

Father Kenneth Xavier Ramsay was converted to Catholicism at the age of 23. His ordination took place in the Cathedral of the Holy Trinity, Kingston Jamaica, February 26, 1965. Most Rev. John J. McEleney, D.D., S.J. was the ordaining prelate.

He is the son of Mrs. Rhoda Ramsay and the late Stephen Ramsay and stands fourth place in a family of two brothers and three sisters.

His education was started in the grammar school of Middle Quarters, followed by high school courses in Excelsior High School, Kingston, Jamaica. On the completion of his secondary education he came to the States and entered the University of Nebraska, Lincoln, Nebraska, where he completed college requirements. He entered St. John's Seminary, Brighton, Mass. There he studied philosophy and theology in preparation for the holy priesthood.

First Mass celebration for Fr. Ramsay took place in the Cathedral of the Holy Trinity, February 28, 1965 at 6:00 p.m. Father Alwyn Harry, S.J., served as archpriest; Rev. Egeton Clarke, deacon; Rev. Anthony Dickson, subdeacon. Father Harry also preached the first Mass sermon.

Father Ramsay was ordained for the Kingston, Jamaica Diocese and was assigned curate at Holy Trinity Cathedral, Kingston.



Fr. Kenneth Ramsay

REVEREND CLETUS WENDELL EDGECOMBE

A convert to Catholicism, Father Cletus Edgecombe is the son of Mr. and Mrs. Prince Edgecombe of Clarence Town, Long Island, Bahamas. He was born August 8, 1935 in the Bahamas and is the eldest in a family of eight.

After completing grammar and high school courses at Government schools in the Bahamas, he entered St. John's University, Collegeville, Minnesota, for his college, philosophy and theology studies.

Most Rev. Paul Hagarty, Bishop of Nassau ordained the youthful cleric for the priesthood for the Nassau Diocese June 4, 1965 at St. Francis Xavier Cathedral, Nassau. His first Mass was celebrated June 13, 1965 in St. Peter and Paul Church, Clarence Town Island. Very Rev. Cornelius Oscendorf preached the sermon.



Fr. Cletus Edgecombe

REVEREND PRESTON ALEXANDER MOSS

Father Preston Alexander Moss, a native of Nassau, Bahama Islands, was educated for the priesthood at St. John's University and St. John's Seminary, Collegeville, Minnesota, where his college, philosophy, and theology courses were studied. His college and seminary education was preceded by grammar and high school studies in Nassau at Eastern Preparatory School, Western Junior, Western Senior and St. John's College (Anglican), and St. Augustine's Catholic College.

Formerly Anglican, he became a Roman Catholic at the age of 16, May 16, 1956.

Most Rev. Paul Leonard Hagarty, O.S.B., D.D., Bishop of Nassau ordained Father Moss for his diocese June 4, 1965. His first Mass was sung Pentecost Sunday, June 16, at St. Francis Xavier Cathedral, Nassau, his home parish. Assisting him were: Very Rev. Brendan Forsyth, O.S.B., pastor; Rev. Charles Coakley, deacon; Rev. Timothy Sullivan, subdeacon. Bishop Hagarty delivered the first Mass sermon.



Fr. Preston Moss

First Indian Saint --

ST. GONZALO GARCIA

(1557-1597)

by PATRICK CONNOR, S.V.D.

This is the little-known story of Gonzalo Garcia, who, when he was crucified on a hill in Japan in 1597, became the first Indian saint. When he died he was a Franciscan Brother, but most of his life he spent in the company of Jesuits. He was born in Bassein, a coastal town about 37 miles north of Bombay, in 1557. In 1534 Bassein became a part of the Portuguese empire, and during the next 200 years it was one of the most prosperous ports of India, where the Portuguese built fine houses for themselves and fine churches for God.

It was in this thriving city that Gonzalo Garcia was born of a Portuguese father and an Indian mother—he was, in other words, a mestizo (half-caste). Although Gonzalo's father was married to an Indian, he was allowed to live in the city of Bassein, otherwise "for Portuguese only." As Gonzalo grew up in what was probably a one-room house he learned to speak Portuguese and the local language, Konkani.

In 1546 the Franciscans had opened a school for Indian children in Bassein, but later they asked Francis Xavier if the Jesuits could take over the school, and in 1548 they did (Francis Xavier visited Bassein several times in his capacity as superior of the Jesuits). Education in Bassein represented a challenge to the Jesuits,

since, in the words of one of them, "in Bassein fighting and trading are held in greater esteem than learning." It seems that by the time Gonzalo was old enough to start school he was an orphan. After 6 years in the school, Gonzalo, aged 12, volunteered to go to Japan as an assistant to the Jesuit missionaries there. In December, 1571, the Jesuit Provincial gave his consent to this, and in March, 1572, in the company of Father Sebastian Goncalves, he set out on the first leg of the journey—to Goa, storied centre of the Portuguese Empire in the East. There he stayed for one month, had daily lessons in Japanese, and had made up for him the catechist's garb he would have to wear in Japan—a semi-clerical affair consisting of a cassock somewhat shorter than a priest's with the wide sleeves of a monk.

In the middle of April the two sailed for Japan. (Francis Xavier, incorrigible traveller, described the journey in these words: "The journey to Japan is very dangerous, for the ships are exposed to severe storms, to the danger of running against reefs, and to pirates. It is considered a piece of good luck if out of three ships that set sail from these regions, two get through unharmed."). The ship went via Malacca and Macao, and from there up to Nagasaki. Sometimes this journey took a year, but Gonzalo ar-

rived after 3 months, which time he had spent profitably in polishing his Japanese with the help of a Japanese merchant on board the ship. Thus when he arrived in Japan and was asked the question that makes all travellers squirm: "How do you like this country," he made a speech in good Japanese, which ended with a precautions fling at diplomacy: "The men work hard and the women are beautiful." (His biographers, Fathers Gense and Conti, S.J., record that at these words one of the Fathers listening "looked pained.")

Six months after his arrival he began his work as a catechist near Nagasaki in the company of Father Gonzales. He had two great missionary assets: he was fluent in the language of the country and was well versed in its religion, Buddhism. A catechist in Japan was called a "dojuku." Gonzalo's duties as a dojuku were to act as sacristan, supervise the ceremonial drinking of tea, serve mass, and help out in the administering of the sacraments. He also served as a catechist and preacher. After eight years' zealous performance of these duties Gonzalo asked for admission to the Society of Jesus. But the local Jesuit superior agreed with the opinion of Francis Xavier that vocations for the priesthood could not grow in the soil of Japan, and that missionary work in Japan was the sole preserve of missionaries from Europe. So Gonzalo was turned down. Shortly afterwards, in 1581, he resigned his catechist's post and went to live at Hirado, a commercial town 50 miles north of Nagasaki. There he was received into the fraternity of the Portuguese, who realized that his skill at Japanese would allow them to dispense with the services of native Japanese interpreters. However, he didn't stay with them long but moved on to Macao, where for four years he was trader in silks—otherwise, about these years in his life we know nothing.

In 1587 he moved to Manila, where

he entered the Franciscans as a Brother, and remained there for six years working in the hospital, and, more to his taste, as catechist among the numerous Japanese immigrants. Ultimately, he was even appointed an honorary interpreter in the service of the governor. It was because of this last position that he was included in a group of Spanish Franciscans who were sent by the Governor of Manila as peace envoys to the emperor of Japan, Hideyoshi, a tough, crafty, unpredictable politician who was making threatening noises in the direction of Manila. So, in the labyrinthine ways of God, Gonzalo embarked on his journey to martyrdom as the member of a group of missionaries whose purposes were primarily political—the kind of arrangement which raised no eye-brows at all in those days, when missionary work was under the patronage of the colonial powers.

To the dismay of the Jesuits who, for reasons not all of them foolish, regarded Japan as their own exclusive missionary preserve, the emperor gave the Franciscans permission to stay in Japan. They settled in the capital, Meako, and Gonzalo was the procurator, the man who went out into the bazaar and went through the daily complicated, arm-waving, wheedling, coaxing, threatening ritual known as "buying" in the mysterious east. Rarely can a saint have approached sainthood in so prosaic a manner—wherein lies hope for the hewers of wood and drawers of water that make up most of the Church.

In December 1596, out of the blue (or almost), Emperor Hideyoshi ordered that all foreign missionaries should be executed. For reasons as devious as they were preposterous he had arrived at the conclusion that the Spanish Franciscans were a fifth column sent to Japan to prepare the way for the eventual conquest of the country by the Spaniards from the Philippines. (The Portuguese Jesuits were exempted from the decree because they

First Indian Saint

were useful to the emperor as interpreters and as go-betweens with the merchants from Portugal, and also because they had many friends at court, converts from the upper classes.

So, on the morning of December 9, 300 soldiers threw up a guard around the Franciscan monastery (built under Gonzalo's supervision) at Meako. The converts the missionaries had made rallied around them, and finally 18 were selected to die with the Franciscans. Among the 18 were two boys of 13 and 10. When the time came for those condemned to be imprisoned, Gonzalo was not with them, but was found before a crucifix, embracing it. He was bound with the other friars and the band marched off to prison singing hymns. They were all sentenced to have their noses and ears cut off and then to be crucified. The first part of the sentence was mitigated and only the lobe of their left ears was cut off.

The crucifixion was to take place 600 miles away at Nagasaki, and the condemned were to be marched from town to town over the route as a spectacle and warning to anyone else who might feel tempted to embrace Christianity. The journey took a month, and was done on foot, on horseback, on carts and on ships, but it had the opposite effect to the one desired by Hideyoshi. Gonzalo preached to the crowds all along the way, but this bedraggled group didn't really need a preacher to expound their cause. In his courage in this fearful time Gonzalo finally emerges as a man from whose stuff martyrs are made. But the operative word is "emerges," because the stuff was always there, there is the self discipline and generosity that drove him to master a highly-complex language for Christ's sake, to risk his life to preach the gospel, to play second fiddle to his various superiors in religion when he was obviously their superior in many ways, to serve as a glorified brewer of tea and a hospital orderly when higher

posts were his for the asking. Yes, the stuff was always there. It has to be—martyrs are made, not born.

There was one poignant touch on the long haul to Nagasaki: whenever Gonzalo finished his preaching to the people who came to look at the motley procession, the little ten-year-old of the company would add: "He is right, he is a good man, listen to him, he is not after money, but your souls." One of the results of this appeal was that two volunteers joined the group, bringing the number to 26.

Surrounded by soldiers the 26 did the last stage of the journey up the hill at Nagasaki on foot. A large crowd had gathered at the site, where 26 holes had been dug in a straight row, with 4 feet between them. Twenty-six crosses were lying on the ground. The 10-year-old broke ranks, ran up to his cross and embraced it. Then the others were led to theirs.

The Japanese method of crucifixion was not as agonizing as the Roman. The victim was tied to the cross with ropes, then the cross was dropped into the prepared hole and tamped in firmly. Then the executioners drove a spear up through the body to the heart. Death was usually immediate, but if not another spear was driven into the throat. Thus the 26 martyrs, an Indian, Japanese and Spaniards, were executed.

The onlookers were silent as the preparations were made. The only sound came from the victims as they prayed in various languages. It is recorded that Gonzalo kept repeating the Our Father and Hail Mary. Then the crosses were dropped in, the earth tamped into the holes and the spears driven home. There was a great cry of agony from the victims, and the crowd surged forward angrily against the cordon of soldiers.

All the 26 died quickly, and India had its first saint. It was all a far cry from a one-room house in Bassein, 37 miles north of Bombay.

MASS INTENTIONS

GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

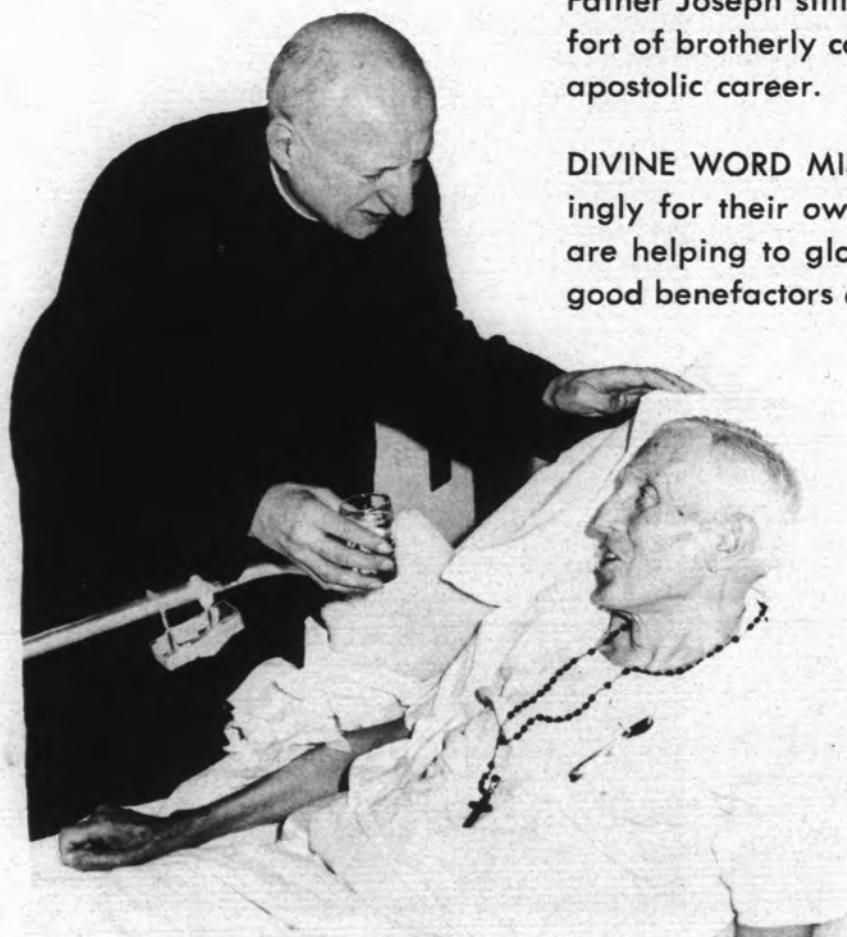
Dear Father: Please offer the following Mass or Masses and accept my offering of \$_____

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520



A few days before his death at the age of 81 Father Joseph still enjoyed the security and comfort of brotherly care at the end of his wonderful apostolic career.

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CUT ON LINE

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DIVINE WORD messenger



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SEPT. - OCT. 1965

25¢

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Mississippi 39520

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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COVER:

His Holiness, Pope Paul VI and
Very Rev. John Schutte, Su-
perior General of the Divine
Word Missionaries.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Bishop-Elect:
Harold R. Perry, S.V.D.

THE MESSAGE

THIRD ALUMNUS APPOINTED BISHOP

Never have we witnessed a more immediate fulfillment of prayerful petition as in the case of last issue's editorial. (This editorial was mistakenly attributed to Bishop Carlos A. Lewis. He assured us, nonetheless, that he shared our opinion.) The appointment of Bishop-elect Harold R. Perry, as auxiliary to Archbishop Philip M. Hannan of New Orleans marks the coming of age of the American Negro Catholic.

The appointment has countless overtones. Some immediate conclusions that come to mind are these: the American Negro is of vital concern to the Church; pioneers, such as the Josephite Missionaries, the Holy Ghost Fathers, the Divine Word Missionaries, the Blessed Sacrament Sisters, who inspired maturity among Negro Catholics should be elated with the choice. Bishop-elect Perry's election climaxes their labors. We, Divine Word Missionaries of the Southern Province are still groping for complete realization. Two alumni Bishops in three months takes time to digest.

We feature His Holiness, Paul VI, and our Superior General, Very Rev. John Schutte, S.V.D., on our cover as a token of appreciation to the Church and to our Society. We honor the Church for She has always taught the universality of the Church and its priesthood; we honor the Society of the Divine Word because its pioneer German missionaries in the South had the foresight and the courage to put theory into practice by training Negro priests from the outset of their work.

You, Divine Word supporters, share in the honor bestowed upon our Society and in particular the Divine Word Seminary of St. Augustine. The Nov.-Dec. issue will feature the consecration of Bishop Carlos A. Lewis in Rome. Our Jan-Feb. issue will feature the consecration of Bishop Harold R. Perry in New Orleans. We hope that these two historical issues will be tangible reminders of seeds you nourished by prayer and financial support which grew into mighty oaks.

Finally, a paraphrase of Archbishop Hannan's statement in an interview granted to a New Orleans' TV director offers us an important guideline. Bishop-elect Perry was chosen because of his personal merits, "his learning, his diverse pastoral experience, and solid piety." Among his personal merits is the fact that he is a Negro and thereby understands the psychology of Negroes. But distinguish as Msgr. Alexander O. Sigur does: "He becomes a Bishop from a special people, but not for a separate people. He will shepherd for all. Bishop's are God's men where ever they are. We salute him in his holy, historic task."

TWENTY-FIVE YEARS OF CHRISTIAN GROWTH IN YAZOO CITY, MISSISSIPPI

by SISTER M. MICHELLE, O.S.F.

St. Francis chose the best for his God and himself—as he saw it! His words were pregnant with meaning then—and have not lost their impact now! These WORDS OF ST. FRANCIS build the framework for our St. Francis story.

In order to appreciate early efforts and sacrifices, it is necessary to consider the circumstances that pointed up the need for this great understanding.

"Be Blest of God, O city . . . from your midst many shall be chosen for the kingdom of life everlasting."

The history of the present Yazoo City dates back to 1824, when it was



Saint Francis of Assisi

Church of St. Francis in Yazoo City



Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 133



**Bishop
Richard O. Gerow
of Natchez-Jackson
and student of St. Francis**

known as Hanan's Bluff. In 1829, the name was changed to Manchester, incorporated on December 5, 1830. The small town began to grow and became a mart for those at home, or those who travelled there by horse or boat, for it was easily accessible by land or water. By an act of the legislature, approved February 14, 1839, the town of Manchester became known as Yazoo City. In less than a year after this change, Yazoo City was almost totally destroyed by fire.

During the Civil War, the city became a key naval bastion, and the Yazoo navy yard became a model of Confederate efficiency.

The end of the war left most of the planters with their land, and little else. The freeing of the slaves had wiped out a major portion of their capital investments.

The city entered the Reconstruction period. However, once the era was over, with the last troops leaving the south, Yazoo City settled down to a contented, easy-going agricultural existence.

On September 29, 1939, the Woodruff No. 1 came in at Tinsley Field in Yazoo County, Mississippi's first producing oil well. But this was not the only change to take place in Yazoo City.

True, it was an age of transition . . . but also an age in which it could be said,

"In the Christian word, something is wrong!" "... with God's blessing and yours, we wish to build."

St. Francis Mission was born in October, 1939, at a meeting between Most Rev. Samuel A. Stritch, then Archbishop of Milwaukee, and his former classmate, Most Rev. Richard O. Gerow, bishop of Natchez-Jackson. Archbishop Stritch stated to the Bishop that the School Sisters of St. Francis of St. Joseph Convent, Milwaukee, Wisconsin, were desirous of beginning mission work among the Negroes in the South.

Had it not been for the conflict between the church and state in Ger-

**Father Peter de Boer, S.V.D.,
first pastor of St. Francis**





Relaxing in the rectory of St. Francis is Mr. Joseph Hamel, a generous benefactor and personal friend of St. Francis Mission.

many, generally known as the Kulturkampf, St. Francis would not have had the School Sisters' help in the mission's formative years.

The Prussian Diet enacted laws, known as the May Laws, in 1873 to 1875. These laws had the full support of Chancellor Bismarck and were instigated by Falk, his Minister of Public Worship, and were the cause of the conflict between the church and state. Then followed the expulsion of religious orders, the closing of convents, and the Bishop's orders for the nuns to lay aside their religious garb or go into exile.

Three of these women, who belonged to the Order of St. Francis and had been expelled from Baden, Germany, in company with 67 other religious exiles, landed in New York on October 12, 1873, on the liner "Cologne" from Bremen. They were determined to help the American clergy in the parochial schools. After many months of trying in various

cities to find a starting place, they finally took root in the Milwaukee archdiocese.

On April 28, 1874, the Sisters received permission of Archbishop Henni to found a new community in the Milwaukee Archdiocese and to take charge of St. Matthew's School at New Cassel. On the following day after they were settled in their little convent, Mother Alexia, Sister Alfons and Sister Clara renewed their vows, from which they were dispensed, in the presence of Father Michaels as representative of His Excellency, Bishop Henni.

Today the American congregation, divided into four provinces, numbers well over two thousand professed Sisters. Holy Name Province, Chicago, to which the Mississippi missions now belong, numbers five hundred.

Bishop Gerow immediately interested himself in arranging for the Sisters for his own diocese, encouraged by Mother M. Stanislaus, O.S.F.,

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**Convent and School,
1940**



mother general and Sister M. Corona, assistant general.

Mother Stanislaus was seriously considering the opening of a small hospital in the south but abandoned the idea upon the advice of Archbishop Stritch. His Excellency, himself a native of Tennessee and acquainted with conditions in the south, encouraged the opening of a school.

The Society of the Divine Word cooperated by appointing Rev. Peter de Boer, S.V.D., to establish the mission in Yazoo City, a city of 7,500, only one of whom was a Negro Catholic.

Rev. Peter de Boer, S.V.D. of Haarlem-mer-meer, Holland entered the Divine Word Seminary in his country in 1921. He pronounced his final or perpetual vows in 1934 and was ordained in 1935 on January 27. That same year he came to the Colored

Missions of this country, arriving at the Bay St. Louis, Mississippi headquarters of the Divine Word Fathers in the fall. After three months he was sent to give assistance at Sacred Heart Mission in Greenville, Mississippi. He remained there only briefly and was sent to Holy Ghost Mission in Jackson, Mississippi by January, 1940. Early in the spring of 1940 he went to Yazoo City, Mississippi, where he founded St. Francis Mission.

"Whoever gives me one stone, shall have one reward, but whoever gives me two stones shall have two rewards, yes and whoever gives me three stones, shall have three rewards . . ."

Father de Boer selected a site, which at first appeared forbidding, but a site which many times since has been commended. Ten thousand yards of dirt were moved from the top of a



First Arrivals: Sr. M. Hortensia, principal, (back) and (left to right) Sisters Lauriana, Camille and Christella in Yazoo City.

rugged peak and dumped into the valley to make room for building purposes. This portion of the program was financed by Mr. Joseph Hamel of Yazoo City.

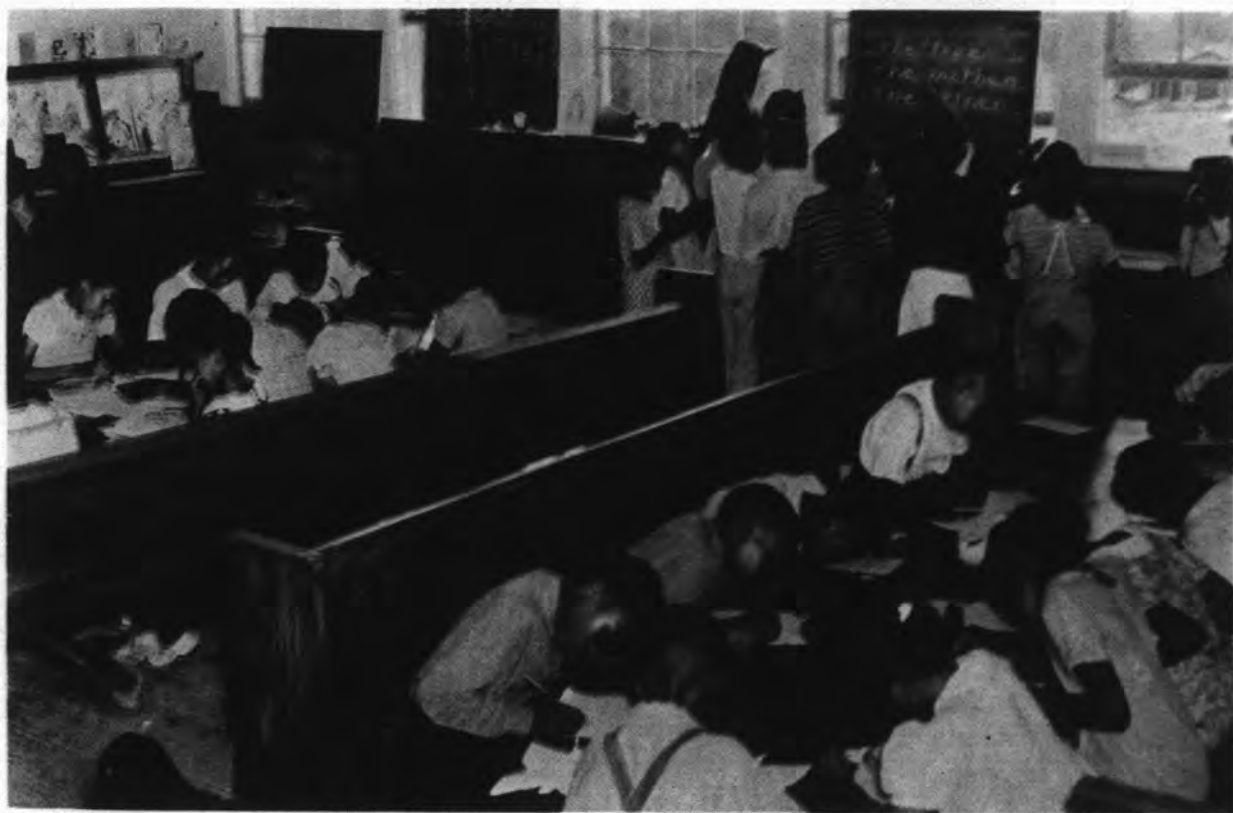
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The mission was placed under the patronage of St. Francis.

"Let us take thought of our vocation. God in His mercy has

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For six years Sister worked at St.



In 1941 the Mission's chapel served as part time classroom.

called us to it not so much for our sake, as for the sake of man."

The prospect of going to Mississippi was like that of going to a foreign mission for the School Sisters of St. Francis. When Sister M. Hortensia, principal and superior, Sister Lauriana, Sister Camille and Sister Christella arrived in Yazoo City, the convent was not completed, but the Sisters of Charity of Nazareth, Kentucky offered them hospitality until late October when they moved into their new home.

Francis Mission, laying the foundation for progress. After Sister completed her work here, she was transferred to Holy Angels School in Chicago.

On the occasion of her fiftieth year in religious life, the Catholic Interracial Council presented her with the Thomas J. Crowe Interracial Award, for "her personal contribution over the years to the cause of interracial justice and charity."

One hundred twenty-nine "children" from six to nineteen years of age accepted the invitation of the Sisters to

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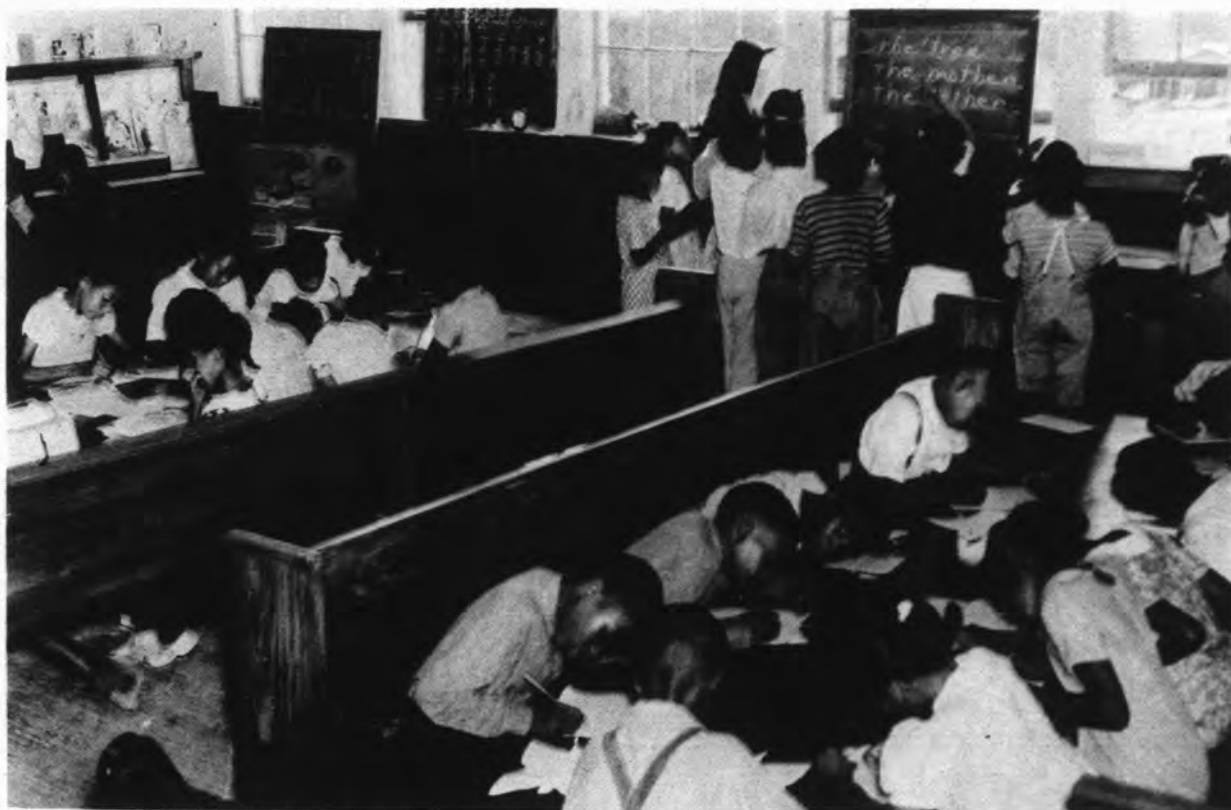
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A \$5,000 donation from Archbishop Richard Cushing of Boston anchored the Church project.

"A man has only as much knowledge as he puts into action."



register for grades one to six. A special classroom was initiated for the underprivileged. Two of the six classrooms were temporarily used as a church.

One of the first projects was the inauguration of substantial noonday lunches made possible by benefactors and government commodities. Clothing for the children most in need was provided through the handiwork of the postulants and novices of the Motherhouse, and by the mission clubs of the high schools of the School Sisters of St. Francis.

As soon as the school was in operation, Father de Boer made plans to obtain funds for the building of a church. A donation of \$5,000 sent by Archbishop Cushing in memory of Julia Walsh, formed the nucleus of the new collection. The church, built on simple lines recalling the stable of Bethlehem — was dedicated by October 4, 1942.

The Seraphic Mission Auxiliary, a group of "missionary-minded" ladies

associated with the Sisters of St. Francis in Milwaukee, Wisconsin, in addition to furnishing and equipping the Sisters' convent, donated the altar, the tabernacle, and a large crucifix for the new church. In more recent years, the Auxiliary has continued its work by purchasing desks for the primary grades, and completely renovating the convent chapel. Twenty-four converts were baptized on the occasion of the church dedication.

"A man has only as much knowledge as he puts into action."

Dedication ceremonies for St. Francis Vocational High School, built and equipped at an approximate cost of \$15,000 were held in October, 1944. The vocational training consisted of home economics, shop work and mechanical drawing, in addition to a regular academic course. The first high school class graduated in 1947.

The original building plans were almost completely executed except for the building of a gymnasium-auditorium. However, Father de Boer was assigned to start a mission in Jackson in 1945.

Sister Hortensia, too, was called to work elsewhere—though still in the field of Negro missionary activity. Sister spent eighteen years at Holy Angels School in Chicago, where she acted as principal during this time.

Sister M. Luperta assumed the position of superior and principal.

Rev. Clement Mathis replaced Father de Boer. The school continued to grow so that it became imperative to enlarge the convent and the grade school. The grade school building was also brick veneered.

Father Mathis is a native of Austria and claims as his home town a place with the quaint name, Zwischenwasser, in the Diocese of Innsbruck. At twelve years he entered the Divine Word Seminary at Feldkirch in Austria. Hence, after grammar school, all of his scholastic preparations for the priesthood were made with the Divine Word Missionaries. On August 14, 1938 he



**Father Clement Mathis,
S.V.D., second pastor.**



**Father Joseph Stier,
S.V.D., third pastor.**



Sister Madonna, principal and superior, "efficiency personified."



**Sister Daniel Marie,
O.S.F.**

was ordained a priest at the Divine Word Seminary, Techy, Illinois. Early in 1940 Father Mathis joined the faculty at Divine Word Seminary, Bay St. Louis. An assignment to parish work sent him to Holy Ghost Mission at Jackson, Mississippi as assistant priest by July 4 that year. Four years later, on September 29, 1945, he was named pastor of the newly founded St. Francis Mission at Yazoo City.

In 1950, Father Mathis was transferred to Belle Chasse, Louisiana. Father Joseph Stier, S.V.D. came from an assistantship at Hattiesburg, Miss. to become the mission's third pastor.

Father Joseph Stier was born at Newport, Kentucky. He was thirteen years old when he entered the freshmen year at the Divine Word Seminary's high school department at Techny, Illinois. Father Stier was ordained at the Techny seminary on April 3, 1938. He joined a band of American missionaries in Honan Province, China. After five years Father's work, and that of all his confreres, was interrupted by the war. He was repatriated by the Japanese in December, 1943 and back in the United States he was assigned to St. Anselm Parish in Chicago. This was a congregation of Negroes. It was here that he first worked extensively with the people with whom his career would be engaged eventually. At war's end he returned to China and by 1946 he was at Hong Kong at the mission procure or fund-raising center. Two years later he had again entered Honan Province for he was assigned to the office of Catholic Welfare at Kaifeng, the populous city there. His stay there was brief, however, for within months the Communists overran the area moving from the north down across the face of China. By winter, 1948 Father Stier was again in the U.S. and once more assigned to work with Negroes of Chicago.

The wheel of his priestly career had turned full around for him. From a brief stint at Chicago he plunged en-



Father "Terry" — a man among men.

North Cambridge's "man for all seasons."



And then a cafeteria, progress, progress, progress . . .



tirely into Divine Word Missionaries' work with Negroes in the South. On September 29, 1949 he preceded Father Thomas Megan, S.V.D., his old boss in Honan, to Hattiesburg, Mississippi where they teamed to found Rosary Catholic Mission for Negroes. Father Stier travelled, seeking funds while Father Megan attended the constructions. In mid-summer, 1950 he was made pastor of St. Francis Mission at Yazoo City, Mississippi.

One year after Father Stier became pastor, Sister M. Limana became principal and superior. Though new to work in the Negro apostolate, Sister had spent many years in the west doing missionary work among the Indians. The St. Francis community had great cause to rejoice in 1951 for Janie Myles, Sister Daniel Marie, made her profession as a member of the community of the School Sisters of St. Francis. She is now teaching at Holy Angels School in Chicago.

A fund was started for the building of a new gymnasium. Once more the earth was moved for building purposes. At the same time, a football field was graded and laid out.

The new auditorium-gymnasium, a brick-fronted steel building, was dedicated on October 2, 1956. Knotted pine covers the interior and a marble statue of Our Lady of the Smile, adorns the front of the building.

Rev. Francis Theriault, S.V.D., was appointed assistant to Father Stier in 1958. The teaching of American history, religion and the direction of the athletic program, in addition to parish duties, were among Father's responsibilities. Father Theriault is a native of North Cambridge, Mass. He entered the Divine Word Seminary in Miramar, Mass. at the age of 14. On June 24, 1955, Father Theriault was ordained at the Divine Word Seminary of St. Augustine in Bay St. Louis, Miss. He was assigned to the Region of Flores in Indonesia and never received his visa. As an assistant in St.



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In September, 1958 Sister Limana was appointed to St. Mary's in Holly Springs, Mississippi and Sister Madonna, who had already spent many years in missionary work at St. Francis was appointed as principal and superior. The work of the mission continued to progress under her dedicated guidance.

For five years Father Theriault was active in parish and school activity at St. Francis, except for a period of six months when Father made his tertianship at Rome.

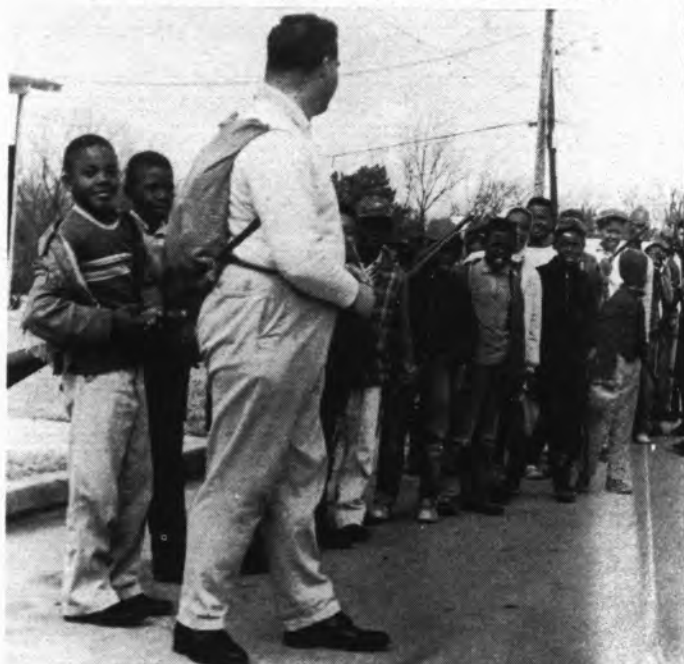
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The erection of a cafeteria was a necessary addition to the original building plan. Lunch had been served in various places during the preceding years. When the mission began, lunch was prepared on the Sisters' porch and served in the corridor in grade school — then, after the high school was erected — a kitchen was included. This was an improvement — the students were served in the kitchen and had lunch in their home rooms.

The ideal was arrived at in 1960 when, on April 24, St. Francis Cafeteria was dedicated. Built to harmonize with the other buildings, it was one step closer to a complete mission.

But a kindergarten was yet needed, and Father Stier again began a building project. The additional structure was to house a kindergarten, clothes room and music room. Dedicated in 1963, this was the final addition to St. Francis.

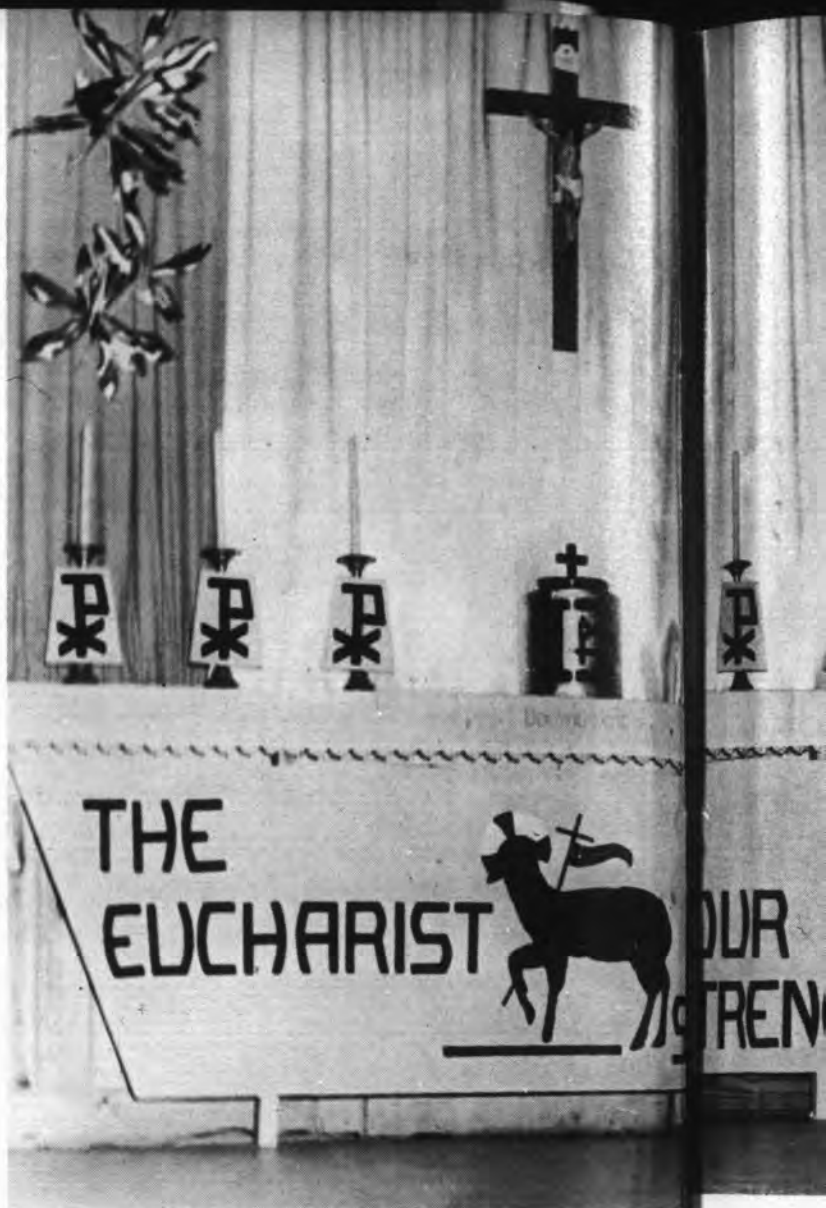
"If I were at the same time to meet some saint coming down from heaven and any poor priest, I would first pay my respects to the priest . . ."

The work of these last fourteen years was set in high relief when Father Stier celebrated his silver jubilee in the priesthood in 1963. Recognition of Father's priestly missionary efforts was a reflection of the accomplishments of missionary activity in the area since the foundation of the mission twenty-two years before.

Father Theriault left St. Francis in 1963 to work in the Divine Word Parish of St. Nicholas. Presently Father Theriault is the vocation director in the Divine Word Missionaries' Southern Province. He received this assignment in 1964.

In 1964, Father Stier was appointed to Fu Jen University in Formosa.

Rev. John M. Kist, S.V.D., a classmate of Father Stier, was selected to continue the work at St. Francis, and Father left his eight year pastorate at St. Mary's in Vicksburg to become pastor at St. Francis in September, 1964.



Father John Kist was born in Johnstown, Pa. He was graduated from eighth grade at St. Joseph Parochial School. Father Kist studied at the Divine Word Seminary in Girard Pa., for six years. Father Kist became ill during his second year of philosophy and was not expected to live. He transferred to Bay St. Louis, Miss., in 1935. Ordained in 1939, his first assignments, prefect-assistant and procurator retained him in the Bay. In 1946, however, he was transferred to the Divine Word Seminary in Girard, Pa., where he taught mathematics and science. His first pastoral assignment was given in 1949 as assistant pastor of Our Lady of the Divine Shepherd parish in Trenton, New Jersey. The next appointment as assistant at Francis Xavier Mission in San Francisco carried him across the country.



"MY Sons, see to it that you never abandon this place."

With his wide range of experience he was ready to take over St. Mary's Parish in Vicksburg, Miss. For eight years he was shepherd to St. Mary's flock.

"And since whoever is of God hears the word of God . . ."

Father John Kist's energies during his first year as pastor, were concentrated on the renewal of the liturgy, which Father Stier had initiated. Total compliance with the Bishop's directives were of immediate concern to Father, and with the cooperation of the Sisters and the parishioners, St. Francis Mission became a leader in the field. Mass facing the people, dialogue Mass, English high Masses, commentators, offertory procession — all have been incorporated into St. Francis liturgical renewal.

The efforts of the priests, Sisters and

parishioners have been abundantly blessed by Almighty God. The parishioners now have a parish plant, which was only made possible by generous contributions and support, with an approximate value of \$300,000.

"God is no respecter of persons; and the Holy Spirit alights on a poor and plain man just as on any other."

The progress of the parish throughout these twenty-five years was not only in physical development, but primarily in the spiritual advancement of its members.

663 were baptized during these years; 655 received their first Holy Communion.

It is our hope and prayer that the good Lord will continue to bless this segment of the Mystical Body.

"My sons, see to it that you never abandon this place."

POPE PAUL VISITS THE DIVINE WORD MISSIONARIES



An international group of Divine Word Missionaries bid the Pope farewell.

Though many thousands of pilgrims flock to Rome to visit the Pope, it is only rarely that one has the privilege of having the Pope visit him. It was with special joy, therefore, that the Divine Word Missionaries' house of formation outside of Rome — beautifully located on a hill high above Lake Nemi recently welcomed its second papal visitor in three years. Pope Paul VI, following literally in the footsteps of his predecessor, Pope John XXIII, who visited the Nemi house on August 25, 1962, arrived early in the evening on September 6, just two days before the Divine Word Missionaries celebrated the 90th anniversary of their foundation. The purpose of his visit, as he said, was "to make the acquaintance of this community and to get to know this splendid modern house about which We had already heard reports filled with admiration and approval."

With special affection the Holy Father greeted the Reverend Superiors and all the Religious, and expressed His gratitude. This first motive of this visit - He said - is to make the acquaintance of this community, to get to know this large and modern house of yours, about which we had already heard, from various quarters, reports filled with admiration and approval.

At this late hour (the Pope arrived

after dark), We do not have the light of the sun: but We do have the light in our hearts. The mere fact that this encounter has been granted indicates how genuine is the desire of the Father to get to know such deserving sons.

Another reason for this visit, and indeed a more cordial one, is to thank you. I am well aware of the hospitality granted at this time to the Conciliar Commissions (on the Missions). I am glad that my thanks are seconded by the applause and approval of all who were the guests of your house. I know that Cardinal Agagianian is in the forefront of those who appreciate your fraternal welcome, let's call it a real Catholic welcome, which you have given to those at work preparing the final session of the Ecumenical Council.

Thank you! But my thanks are fuller, a real expression of my pastoral and apostolic ministry. Why? Because my thanks go out to your whole fine and great religious missionary family. The Pope knows a great deal about the work of the Divine Word Missionaries in the mission world, where their zeal is unstintingly expended with kindness, self-denial and apostolic spirit. His Holiness is happy to be able to thus express this warm recognition in the name of the Savior, of that Christ who is our joy and our life.

Hence, it is the whole Church that

MISSIONARIES AT NEMI

is grateful to this Religious Congregation for the energy, for the labor, for the way it has spread the cause of the Kingdom of God.

After these points, a second thought: of comfort and encouragement. Do you not need support and encouragement in your apostolate, which already involves your whole life, your will, your plans?

The encouragement does not seem superfluous which comes to you from the lowly Servant of the servants of the Lord, who tells you: "Go on!" We know that We can give an ovation to your whole religious family for its merits, which are due to a training that is stern, exacting, we might almost say scientific — wissenschaftlich — carried out with dedication and precision. This kind of ecclesiastical training developed with missionary fervor is unique, excellent. Keep it up! Observe it well, and you will see how it becomes a shining example also for other religious families, no less worthy of praise and encouragement, who could draw from your experience many fine things which the Pope would like to see spread throughout the ecclesiastical and missionary field. Persevere!

The house which now shelters you, the period of time you are now passing through, aims to help you to acquire new strength, to renew your generous resolutions, to find yourselves still more fervent and ready for all the sacrifices which your vocation demands. It is a period in which the virtue of perseverance is accentuated. The Holy Father has confidence in this virtue built on so many hopes and resolutions, that your life may really continue without interruption to be truly in touch with the great problems, the great tasks, the fervent longings spread along your path.

Persevere! Let each one repeat to himself, to his own soul, in the presence of Christ crucified: "I have said 'yes' once and for all. I will never have to go back on my word."

The Supreme Pontiff is happy to



Brother Hadumar, draftsman of Architectural Office, greets the Holy Father.

have heard in the words of your superior this pledge of loyalty; that is, to try to understand ever better the needs, the desires of souls and to be attentive also to the observance of external canonical regulations, always rich with a profound interiority and with an indispensable *raison d'être*.

Persevere! Persevere above all in your missionary toil. Missionary zeal never says "enough", never says "I have finished." It constantly opens up to Catholics horizons which, at first sight, would seem to dismay our limited human means, but which are attainable with the help of God.

Persevere! The Lord does not ask us to bring Him results. He asks that we be generous in the total offering of our lives.

For this — another motive for the presence of the Pope — His blessing. We wish to bless you, He said, to call down on your persons and on your religious community the blessing of God. The Ecumenical Council, which studies so many questions, sets before us new plans, helps us be conscious of our many weaknesses and shortcomings and of many old things which no longer serve their purpose. Well, then: — this is the wish of the Holy Father — may the strength of God come down

(Continued on Page 151)

THE MARYKNOLL

Catholic

DICTIONARY

THE MARYKNOLL CATHOLIC DICTIONARY. Compiled and Edited by Father Albert J. Nevins, M.M. Preface by Donald Attwater. 732 pages. Illustrated. Price \$9.95. Dimension Books Inc. in association with Grosset & Dunlay, Inc. Publication date: February 15, 1965.

A major event in publishing was jointly announced by Dimension Books Inc. and Grosset and Dunlap, Inc., with the publication February 15, 1965 of **THE MARYKNOLL CATHOLIC DICTIONARY**. Numbering 732 pages, the book is a one-volume library of vital information on Catholic life and belief. Edited and compiled under the direction of Father Albert J. Nevins of Maryknoll, this volume was three years in preparation, and contains more than 10,000 basic entries, plus a treasury of information on American and Canadian Catholic life. **THE MARYKNOLL CATHOLIC DICTIONARY** is the first really complete dictionary ever compiled for American use. **THE MARYKNOLL CATHOLIC DICTIONARY** reflects the many changes in liturgy, Church discipline and organization that have come about as a result of the Ecumenical Council.

Also included are definitions and descriptions of religious terms, holidays and terminology of other religions. In each case these definitions have come from outstanding authorities in their fields of reference.

The many appendices to this dictionary cover over 60 pages, and include among the many topics a listing of religious orders which have over 300 members in the United States and Canada, a listing of appropriate names for Catholic children and the biographies of important Catholic persons. This is but a sampling of the in-



Father Albert J. Nevins, M.M.

formation contained in this new reference book.

Father Nevins, editor and director of **THE MARYKNOLL CATHOLIC DICTIONARY**, is the author of 20 books, and more than 25 films which he has also produced. In addition, he has written for leading religious and secular publications and for television. Father Nevins is the recipient of many academic and professional awards, including the Maria Moors Cabot Prize from Columbia University, the Brotherhood Award from the National Conference of Christians and Jews, and the Premier Prix on two occasions — for his films, "Story of Juan Mateo" and "Problem of People" — awarded by International Film Festival, Lille, France.

Father Nevins is a past president of the Catholic Press Association, and has won the organization's award for "Most Distinguished Contribution to Catholic Journalism."

THE MARYKNOLL CATHOLIC DICTIONARY is priced at \$9.95 in a handsome cloth-bound hard-cover edition and is available in bookstores and book departments throughout the United States and Canada.

Divine Word Jubilarians of the Southern Province

1965



Rev. John Fonville, S.V.D., born in Utrecht, Holland in 1916, entered the Society of the Divine Word at the age of twelve. After six years of preparatory courses and novitiate training, he pronounced his first vow in 1936 at Helvoirt, Holland. His remaining studies were completed at Divine Word Seminary, Teteringen, Holland, where he was ordained in 1940. After ordination Fr. Fonville continued his studies and later taught for some years in the mission houses at Soesterberg in Holland and Overijsche in Belgium.

The young priest first worked in the Negro Apostolate in 1949, when he was assigned to the Clarksdale Mission as an assistant to Father Robert O'Leary, S.V.D., his fellow jubilarian. The same year he also served in Yazoo City, St. Francis Parish and in Sacred Heart Parish at Greenville. In 1952 Father Fonville became assistant pastor at St. Joseph's Meridian. After two years in Meridian Father Fonville became Assistant Pastor at St. Thomas Parish, Pointe-a-la-Hache, La. In 1956 he was appointed Assistant Pastor at St. Peter's Pine Bluff, Arkansas where he worked until being named pastor of Our Lady of the Holy Rosary, Jeanerette, Louisiana in 1957. He has been pastor of Our Lady of the Holy Rosary for the past eight years.



Rev. John C. Kersten, S.V.D., was born in the Netherlands in 1915. He received his seminary training, like Father Fonville, at the Divine Word Seminaries of his Society's Dutch Province. Being an enthusiastic student of Catechetics, he wrote articles for Catechetical magazines in Holland while in theology. Ordained in 1941, Father Kersten was appointed as a missionary to the Netherlands East Indies (now Indonesia) but was unable to leave Holland because of the war. During the German occupation of his home country, Father Kersten was an assistant rector in a training college for school teachers.

After the war Fr. Kersten went to Indonesia, spending six months on the Island of Flores before being appointed to a new mission territory being opened by the Divine Word Missionaries in western Timor.

Knowing that in a country with a tremendous scarcity of priests catechists (lay helpers) must be trained to help the few priests available at that time, he wrote a book, "Pedoman Curu Agama" (Guide for the Catechist). Another book soon followed, "Katechetik" (Catechetics), a handbook for future school teachers in the training colleges. A third book, "Per-

(Continued on Page 149)



WATER AND WINE

SPIRITUAL READING

by E. J. EDWARDS, S.V.D.

When the priest pours wine into the chalice and adds a few drops of water, he says this prayer:

"O God, who established the nature of man in wondrous dignity, and even more wondrously renewed it, grant that *through the mystery of this water and wine*, we may be made partakers of His divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord..."

Centuries ago this prayer was the oration for the Mass on Christmas Day. Appropriately so. It puts before us again that "wondrous exchange" by which God takes on the poverty of our humanity and thereby enriches us with His divinity. It is a prayer and instruction about union with God.

The grace of our Baptism made us "partakers of the divine nature." (2 pet. 1,4) That sharing in God's life, brought about by the water of Baptism, is meant to deepen and grow by the wine of the Eucharist.

We pray that this may take place "by the mystery of this water and wine." The "mystery" is that the wine, with the water in it, will become the blood of Christ.

What happens to the water when it is mixed with the wine? It is still there but you cannot see it. It has taken on the color, the taste, the bouquet of the wine. It has become one with the wine.

A symbol it is of what takes place at the consecration: the wine becomes Christ, and we, being in Christ (as the water is in the wine), become one with Him. More intimately so at the moment of communion.

But this union with our loving Lord

does not mean the loss of our individuality. No matter how closely we are united to Him we are not so completely absorbed as to lose our own personality. The result of this union is that we "put on Christ", i.e. grace is given us to think as Christ thought, to act as He acted, and especially to love as He loved.

God meant our love to be a growing thing. And so each Mass and communion is of importance. Each act of union with Him is a completed act of love and at the same time a preparatory act leading to another and deeper union of love.

Only a few drops of water are mixed with the wine. And water is an ordinary thing, a weak thing, an insignificant thing. But after being joined to the wine it takes on all the strength and special qualities of the wine.

How well the water symbolizes us! Ordinary, weak, insignificant — at least in the eyes of the world. What are our days? A few drops of water, made up of unimportant details: walking, working, waiting, housekeeping, a smile, a sorrow. To us they are important; they are our life. But to the world at large these are insignificant — as insignificant as a few drops of water.

Yet these insignificant little things of our daily life, these drops of weak water are what we are to put into the chalice, to mix with the wine that will become Christ. By thus making ourselves one with Him we are taken up into the life of love that is God, and are given the strength and grace to show forth that love in our own daily lives.

At the wedding feast at Cana, our Lord worked His first miracle. He changed water into wine.

At the eucharistic feast of God's family, the Mass, He works the same miracle in an even more wondrous way —changing the water of our human poverty into the wine of divine riches.

And so Cana was not just His first miracle. It will be His last miracle; a continuing miracle. Every day can be Cana. Every hour can be Cana: by the simple turning of our attention to the Mass then being offered, and by uniting ourselves to the priest as he prays that "*by the mystery of this water and wine, we may be made partakers of His divinity, who has deigned to become partaker of our humanity.*"

REV. JOHN C. KERSTEN, S.V.D.

(Continued from page 147)

kawinan jang sutji" (Holy Marriage) has been reprinted several times. Father Kersten was active in the liturgical renewal, not only in his own church and mission but also by writing booklets to help other parishes arrive at active participation in Divine Worship.

After 12 years, on a Sunday noon, Father Kersten's rectory was surrounded by soldiers. He was held at gunpoint, captured and declared "dangerous to the peace" by a Communist army commander. They interned him first in a rectory on the Island of Bali and later on in Djakarta on Java. After a year and four months of internment he finally got an exit permit.

"Bible Catechism" is Father Kersten's first book in this country. He is presently working on a series of books for religious instruction in Catholic schools. Father is also writing a children's missal.

Father Kersten was appointed to the Southern Province in 1959. He has held assistantships at Jeanerette and Belle Chasse, Divine Word missions in Louisiana, and in the mission parish in Jackson, Miss. He is pastor of Rosary Catholic Mission in Hattiesburg, Miss., a position he has served since 1961.



NOVENA to SACRED HEART

Oct. 28 - Nov. 5

Nov. 25 - Dec. 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

.....

.....

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

JUBILARIANS OF DIVINE WORD MISSIONARIES

Very Rev. Robert O'Leary, pastor of Immaculate Conception Church in Clarksdale and Assistant Provincial of the Southern Province of the Divine Word Missionaries, entered the Society of the Divine Word in 1928 at Techny, Illinois. Having graduated from the Divine Word Seminary in Girard, Pennsylvania in 1933, he entered the Novitiate at Holy Ghost Seminary, East Troy, Wisconsin. Two years later he pronounced his first vows, September 8, 1935. Following his philosophical studies at the Divine Word in Techny, Father O'Leary went to St. Gabriel's Seminary in Austria for his four year theology. On account of the war he was transferred to Terteringen, Holland in 1939. Returning to the United States, he was ordained by the late Cardinal Stritch of Chicago.

During the summer of 1941 he was assigned to the Southern Province of the Divine Word Missionaries to begin his work among the Colored people. He began his work first as assistant pastor of St. Mary's Mission, Vicksburg, Miss. In October 1945 he became pastor of Immaculate Conception, a new parish for his Society. He



Very Rev. Robert O'Leary, S.V.D., Left, receiving congratulations from Very Rev. John Gasper, S.V.D.

was recalled to Techny in 1956 to assist Rev. Ralph Thyken, S.V.D., in the mission office. He returned to the South in 1958 to become pastor of Sacred Heart Parish, Greenville, Miss., a post he held until being named Mission Procurator of the Divine Word Missionaries Residence in New Orleans (1961-1964). In 1964 Father O'Leary became pastor of Immaculate Conception, the parish he began in Clarksdale, Mississippi.

Brother Lawrence Morton, S.V.D.



BROTHER LAWRENCE MORTON, S.V.D., born in 1914 at Carencro, Louisiana, entered the Society of the Divine Word at Bay St. Louis, Mississippi in 1936. The following year he entered the Brothers' Novitiate, also at Bay St. Louis and pronounced his first vows of poverty, chastity and obedience in 1939 in the chapel of Divine Word Seminary. On November 1, 1945, Brother Lawrence pronounced his final vows.

Stationed at the Seminary, the Divine Word Missionary Brother has held many positions over the years. He has been in charge of the maintenance of the seminary grounds, chief engineer of the Seminary's heating system, main sacristan, seminary purchaser, porter, charge of the religious goods store and bus operator at

the Seminary in addition to our local St. Rose Parish School.

Brother Lawrence is an asset to the Bay Community by his ready wit and through his charity.

Both parents are deceased. An adopted sister, Mrs. Elenor Melbrue, lives in Sunset, Louisiana. Grand Coteau, Louisiana harbors many of Brother Lawrence's relatives and friends. A point of pride with Brother Lawrence is his early education with the Jesuit Fathers who staff Christ the King Parish in Grand Coteau. Only God knows to what extent Brother Lawrence's hidden missionary life has fostered priestly and religious vocations of the parish.

DEATH OF FR. FRANCIS TETZLAFF, S.V.D.



After a long illness, Father Francis Tetzlaff, S.V.D. died in Chicago, August 3. The Very Rev. Joseph Connors, S.V.D., provincial superior of the Divine Word Missionaries' Northern Province, celebrated the Solemn Requiem Mass at the Divine Word Seminary of St. Mary's in Techny, Illinois, August 6. The Rev. John Bowman, S.V.D., pioneer pastor of St. Gabriel's Parish in Mound Bayou, Miss., preached the funeral sermon.

Father Bowman was once a student of the deceased. The body of Father Tetzlaff was interred in St. Mary's cemetery alongside that of Father Joseph Eckert, S.V.D., a former provincial superior of the Divine Word Fathers' Southern Province.

Father Tetzlaff was born March 18, 1883, in Dortmund, Germany. He entered the Society of the Divine Word on October 6, 1897, in Steyl, Holland. He was ordained on September 29, 1910.

Until October 11, 1917, Father Tetzlaff was missioned to the Region of Togo in Northwest Africa. His second assignment was to Techny, Illinois. Here he remained until September 4, 1929.

Father's third assignment was to the Divine Word Seminary in Bay St. Louis, Miss. He remained at the Bay Seminary one year and was assigned to St. Mary's parish in Vicksburg, Miss.

On September 6, 1946, Father Tetzlaff was assigned to Holy Ghost parish, Jackson. He became the sixth pastor of St. Joseph church, Meridian, Mississippi, on August 15, 1950. He retired in 1955 because of ill health.

POPE PAUL VISITS

(Continued from Page 145)

upon you, to render your souls enlightened, ready, and fervent to follow out the spirit of the Council, to effect an interior rebirth, almost a spring-time, as if the Lord were to come and make us still hear His attractive and mysterious voice saying to each: "Come, follow me!"

May the blessing of the Lord strengthen your inmost hearts; may the vocation which has determined the grand destiny of your lives always have the certainty: "I have not made a mistake, I have not gambled on a risk that can fail me. I have put my faith in Love, and I know in Whom I have hoped.

May this conviction, joy, and security of your choice be with you always on the path of God.

This blessing is not only for the whole community, but it is meant for each person, in such a way that each one can expect consolation and joy in the ministry which still awaits him.



Church blown off foundation, minus steeple, school hall to left stripped.

Interior of Church — the only solution is to Rebuild.



SAINT MARTIN AND THE VIXEN, "BETSY"

By FATHER JEROME HAINES, S.V.D.

As the Mississippi snakes through the Delta she slips by three Divine Word parishes, one on the west bank and three on the east bank. Hurricane Betsy whipped the river into a devastating frenzy. Father Jerome Haines gives a personal account:

"Hurricane Betsy was already 12 days old when she decided to pay us a visit. On the previous Sunday we had bid her farewell as she headed up the East coast. Horrors she changed her mind and returned to the Deep South. Such storms are called 'Yankee Hurricanes.'

"In Plaquemine Parish (civil parish) she treated us badly. She came up the Mississippi River like a twister, hitting the east and west banks with terrifying power. She began coming from the South at Bohemia, La., up to Davant, La., where she was most destructive.

"The priests of Davant (Rev. Arthur Haines, S.V.D., and Rev. Jerome Haines, S.V.D.) went to their Church and put the parish records and valuables up high to save them! They left Davant to go to the Pointe-a-la-Hache court house about 6 P.M. Another half hour would have been too late! Along the way to the Pointe-a-la-Hache court house there was violent wind. Many buses carrying Negroes toward New Orleans passed us on the way to the shelter.



Fr. Arthur Haines, S.V.D. indicates water level in ruined rectory.

Steeple of Church driven through roof of school hall. Fr. Arthur Haines, S.V.D., pastor (left) and Fr. William Jans, S.V.D., former pastor, look in disbelief.





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The school structure stood, mud covered the interior. Machines as typewriters and duplicators were ruined.

"When we arrived at the court house, there were 157 white and Colored people gathered. In the rear of the building there was a jail with 30 prisoners. We could hear the wind blowing violently. A little over an hour after reaching the shelter the water began coming down the street. It looked as if it were boiling. Finally, it came towards the court house. Inch by inch it rose, taking approximately 15 minutes to inundate a step. Eventually seven steps were completely under water. It also covered the sign above the drinking fountain which read, "FOR WHITE ONLY." The water had risen four feet, one inch!

"The people requested that we pray, and we did. We thanked God for preserving us from the elements.

"The building had an extra generator which was used to give us some light. Besides sufficient food, the only other thing we had was water. The prisoners served those present.

"After the storm? The destruction was complete, even for the few houses that still stood. The houses floated and



The Sisters' convent washed two blocks from its site rests in shambles.

were left parked on the road and river bank. Automobiles were also parked on the levee. The water had risen 15 feet at the lower section. Water at St. Thomas, (the Divine Word parish in Pointe-a-la-Hache) was 10 to 11 feet on the outside with over six feet in the inside. The church roof was damaged, and the inside was a sight of havoc. The statue of St. Anthony had apparently given in to the force of the storm, for it was found face down in front of the Church. Many of the widows were broken in St. Thomas' Church by the 150-180 mile per hour winds.

At Davant where Father Arthur and Jerome Haines resided, the destruction was far more complete. The Church was knocked off its pillars. The priests' residence, anchored to tree stumps, was also knocked off its foundation. A cistern made of bricks kept it from floating away. The church steeple was dumped into the parish hall, which is still standing, but could fall off its pillars without much trouble. The parish hall roof is almost entirely



Home washed on river bank. Fr. Haines consoles parishioner. Fr Louis Nau, S.V.D. is shocked.

Home in foreground, washed away completely.
"The Lord gave, the Lord took. Blessed be His name."





After "Betsy" — CHAOTIC REPOSE IN DAVANT

gone as are some of its sides. The only good building left is the school built by its former pastor, Rev. William Jans, S.V.D.

"A number of Colored people who could not reach shelters stayed on the levee embankment through the storm. A number of Colored people were caught in their houses. There were two tidal waves: one from the south-south-east (marsh area) and another from the river. The water went 6 feet higher than the levee to make a total of 20 feet of rushing water. On Saturday we were brought to the Belle Chasse school in a boat."

Note: The pictures vividly record the total destruction to St. Martin de Porres Mission. Benefactors, desiring to help restore the parish should please forward all contributions to:

Father Arthur Haines, S.V.D.
St. Martin de Porres Mission
Davant, Louisiana

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Prefect, Fr. Donald Le Brun, S.V.D., standing, front row, extreme left, and the scholastics of the Divine Word Major Seminary, Bay St. Louis, Mississippi.



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Note: The pictures vividly record the total destruction to St. Martin de Porres Mission. Benefactors, desiring to help restore the parish should please forward all contributions to:

Father Arthur Haines, S.V.D.
St. Martin de Porres Mission
Davant, Louisiana



Prefect, Fr. Donald Le Brun, S.V.D., standing, front row, extreme left, and the scholastics of the Divine Word Major Seminary, Bay St. Louis, Mississippi.



Spiritual Director, Fr. Herman Mueller, S.V.D., standing, extreme left and Missionary Brothers of the Divine Word Community, Bay St. Louis, Miss.

Prefects, seated left to right, Fr. John Wynn, S.V.D., assistant, and Fr. Leonard Oliver, S.V.D., and minor seminarians of the Divine Word Community, Bay St. Louis, Miss.



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MASS INTENTIONS

GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of Divine Word Messenger, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520



Suzanne Katherine is most insecure without her protective blanket. As a tot she clings to false securities. When Suzanne is older we shall tell her about our MISSION GIFT AGREEMENT (or ANNUITY PLAN). Suzanne will have real security in her old age. Will you? You can!

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

**Father Provincial, Divine Word Missionaries
Bay Saint Louis, Mississippi 39520**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

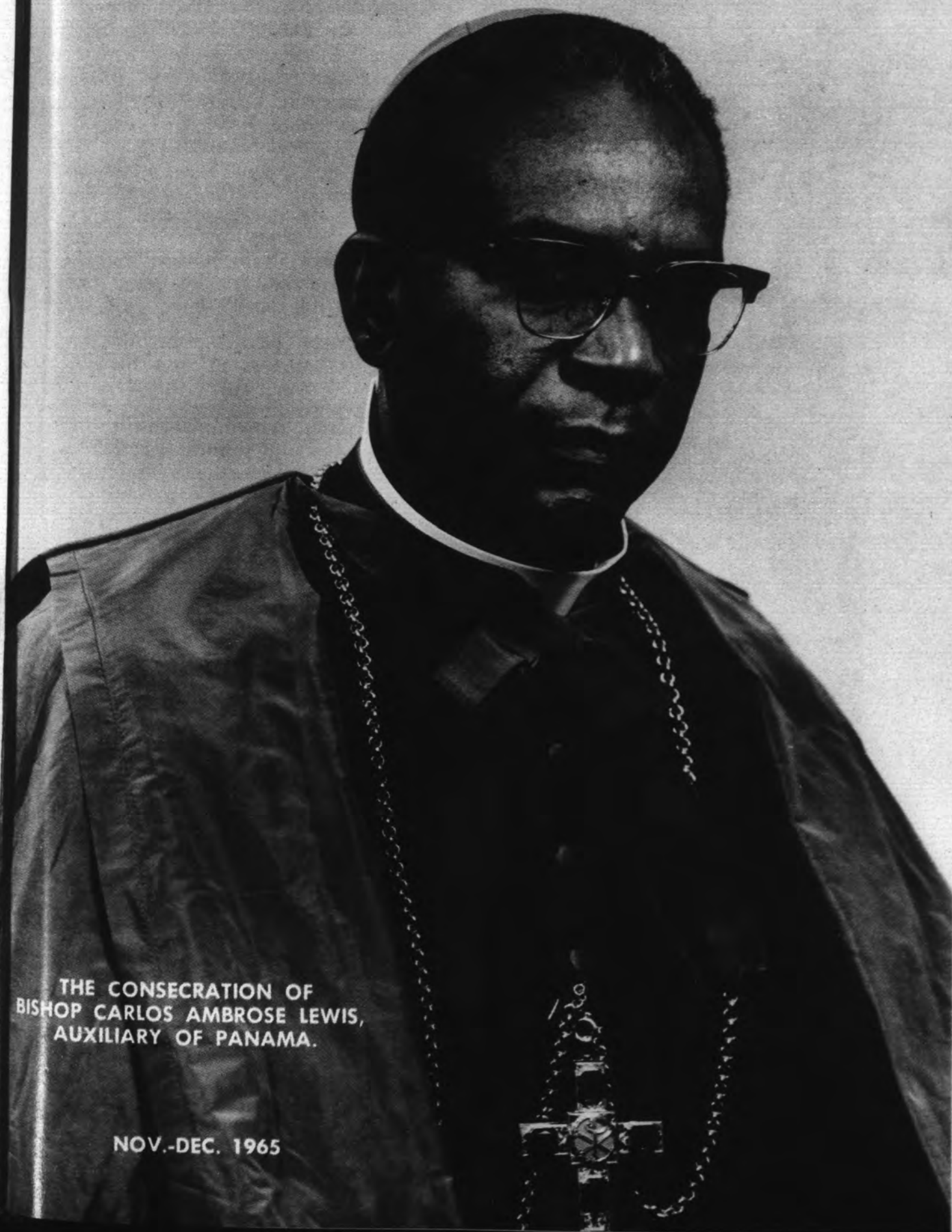
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(All information is kept confidential.)

THE
BISHOP
AU

DIVINE WORD **Messenger**



THE CONSECRATION OF
BISHOP CARLOS AMBROSE LEWIS,
AUXILIARY OF PANAMA.

NOV.-DEC. 1965

MISSION MASS LEAGUE

Enroll yourself and your loved ones
in the **MISSION LEAGUE** in honor of
the **BLESSED TRINITY**

This Pious Association has been
officially approved by
Pope John XXIII and his
Predecessors



**The Spiritual Benefits, for both the
living or the deceased, are:**

- * A share in 3 Special Masses
every day (2 for the living and
1 for the dead).
- * A daily participation in the
2,500 Masses offered by our
Divine Word Missionary Priests.
- * A daily remembrance in the
prayers and sacrifices of 8,000
Divine Word Priests, Brothers
and Seminarians.
- * A constant partnership with all
our Missionaries in doing God's
Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead)\$ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

----- CUT ON LINE -----

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis,
Mississippi 39520

BISHOP CARLOS A. LEWIS

BISHOP CARLOS A. LEWIS, son of Josephine and the late Edmond Lewis, was born in La Boca, the Republic of Panama, November 2, 1918. Three of the nine Lewis' children are religious. Gerald, also a Divine Word Missionary priest, teaches at Verbum Dei High School in Los Angeles, California. Sister Mary Placidus, S.S.F., a Holy Family Sister, teaches at Holy Rosary School, Galveston, Texas. Bishop Lewis began his studies for the priesthood with the Society of the Divine Word in tenth grade at the Divine Word Seminary in Bay St. Louis, Mississippi. He completed junior college in May of 1941 in Bay St. Louis, and entered the Society's novitiate the same year in Techny, Illinois. Bishop Lewis professed his perpetual vows on June 21, 1948. Bishop Leo Arkfeld, S.V.D., Vicarius Apostolicus of New Guinea, ordained him and two classmates, Father Mark Figaro, S.V.D. and Father Curtis Washington, S.V.D., at the Divine Word Seminary of St. Augustine February 24, 1949. He was then called to Rome to work for a doctor's degree in Sacred Theology at the Gregorian University. On returning to the United States in 1952 he became professor of Fundamental Theology and of Dogmatic Theology at Bay St. Louis. He simultaneously held office as spiritual director of the Brothers there, and in his last three years at the seminary was prefect of the theologians.

Bishop Lewis was also assistant editor of the "Divine Word Messenger." In addition to preaching lay retreats at the Seminary, Bishop Lewis enjoyed summer pastoral assignments throughout the South. Like his Divine Word confreres Bishop Lewis enjoys excellent relationship with the Josephite Missionaries. Father John B. Doyle,



Divine Word Chapel of Saint Augustine's in Bay St. Louis, Mississippi where Bishop Lewis was ordained.



Graduation from Junior College, May, 1941, Divine Word Seminary, Bay St. Louis, Bishop Lewis in foreground.

THE DIVINE WORD MESSENGER — Vol. 42, No. 6, November-December, 1965.

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SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY ST. LOUIS, MISS. 39520

BISHOP CARLOS A. LEWIS



January 1943, Bishop Lewis extreme left, as a novice, Divine Word Seminary, Techny, Illinois.

S.S.J., present pastor of Our Mother of Mercy, Beaumont, Texas, "consecrated" Bishop Lewis long ago in his public esteem for the scholarly, yet unassuming priest. Called to Rome again in 1961, Bishop Lewis served as prefect of theologians at the College of the Divine Word Missionaries in Rome. After three years he was appointed assistant rector of the College of St. Peter the Apostle in Rome, a residence for post-graduate students from mission dioceses dependent on the Congregation for the Propagation of the Faith. Since its inception in 1946 the college has been under the direction of the Divine Word Missionaries. As assistant rector, Vatican Radio announced his appointment July 2, 1965, as Auxiliary Bishop of Panama City, Republic of Panama.

Bishop Carlos A. Lewis has had the hobby of keeping track of the names and numbers of Bishops of African Descent created by the Vatican. He is the second alumnus of the

Divine Word Seminary at Bay St. Louis to be made a bishop. Most Reverend Joseph O. Bowers, S.V.D., was consecrated by Cardinal Spellman on November 27, 1952, and presently heads the Accra Diocese of Ghana.

In 1958 Bishop Lewis published a study titled *Catholic Negro Bishops: A Brief Survey of the Present and the Past*. Last year, in the "Divine Word Messenger" he brought this earlier work up to date, pointing out that as of July 1, 1964, there were one Negro cardinal, 16 archbishops and 56 bishops. With the consecration of Bishop Lewis there are now 2 cardinals, 16 archbishops, and 62 bishops of African descent.

In addition to his publication about Negro bishops, Bishop Lewis has published his doctoral dissertation, *The Silent Recitation of the Canon of the Mass—Its Origin and Significance; Life of St. Martin de Porres*; as well as other articles in *The Journal of Negro History*, *The Priest*, *Worldmission*, and the *Divine Word Messenger*.

English is Father Lewis's mother tongue, but he also speaks Spanish and Italian, as well as Latin, fluently.



As a young scholastic, Bishop Lewis, extreme left, alongside Father John Kemper, S.V.D., then prefect in Bay St. Louis.

Auxiliary Bishop of Panama



Ordination, February 24, 1949, Bay St. Louis. Left to right: Rev. Mark Figaro, S.V.D.; Most Rev. Leo Arkfeld, S.V.D., Vicarius Apostolicus, Wewak, New Guinea; Rev. Carlos A. Lewis, S.V.D.; and Rev. Curtis Washington, S.V.D.



At tonsure ceremony of Fr. Charles D. Burns, S.V.D., Fr. Lewis, Prefect of Scholastics, assists Most Rev. Bishop Joseph Bowers, S.V.D.; Fr. Edwin Cabey, S.V.D., holds the book.



At the investiture of a Brother, Father Lewis, Spiritual Director, to left of Father Hubert Posjena, S.V.D. (seated); in foreground, Father Gerald Lewis, S.V.D.

Fr. Carlos Lewis, Vice Rector of St. Peter's College, Rome. Left to right: Fr. Richard Hartrich, S.V.D., Spiritual Director; Bro. Agnellus, S.V.D., in charge of general repairs; Bro. Boniface, S.V.D., in charge of book store; Fr. Carlos Lewis, S.V.D., Vice Rector; Fr. Matthias Schneider, Rector. (Frs. Hartrich and Schneider and Bro. Agnellus are ex-China Missionaries.) The College is a house residence for some 125 young priests from mission countries who make advanced studies in Rome. Fr. Lewis was Vice-Rector.

"That Charity May Abound More and More"

by FATHER JOHN BOBERG, S.V.D.

Called into the office of his Superior General, Very Rev. John Schuette, S.V.D., to be told that he would be appointed Auxiliary Bishop of Panama City if he agreed, Father Carlos Lewis did not show any surprise but very humbly and simply accepted it. However, the first real sentence he spoke was: "It should have been somebody else. It would have been much better if Father Provincial Perry had been made a bishop.

A happy footnote to this incident: At the consecration of Bishop Lewis, participating in the ceremony—in episcopal robes—was the very man whom he thought should have been elected before him. Only the day before, the announcement had been made that Father Provincial Harold R. Perry, S.V.D., was to be Auxiliary Bishop of New Orleans, Louisiana, the first American-born Negro bishop of the United States of America.

Bishop Lewis' consecration looked like a session of the Vatican Council. And it probably could have happened nowhere else but in Rome during the time of the Council. The sanctuary was filled to overflowing with 45 bishops who, at one point in the service, slowly filed past him to lay their hands on his head and impart to him the fullness of the priesthood. Thus the Most Reverend Carlos A. Lewis, S.V.D., became the first Negro Panamanian and the second Negro trained in the United States to become a Bishop.

The consecration of Bishop Lewis was held on Sunday, October 3, in the austere simple chapel of the Divine Word Tertiariate at Nemi (18 miles southeast of Rome). Chief consecrator was Most Rev. Thomas Alberto Clavel Mendez, Archbishop of Panama City, Panama, whom he would serve as Auxiliary. As the two co-consecrators, Bishop-elect Lewis chose Most Rev.

Leo Arkfeld, S.V.D., of Wewak, New Guinea, who had ordained him in 1949, and Most Rev. Joseph Brunini, Auxiliary Bishop of Natchez-Jackson, Mississippi, in whose diocese he had spent so many years of his training and pastoral work while at the Divine Word Seminary in Bay St. Louis, Mississippi. Bishop Richard O. Gerow, Ordinary of Natchez-Jackson and a very special friend of the Society of the Divine Word, was unable to be present at the consecration due to weakened health.

The ceremony was carried out smoothly and efficiently. Certainly much of the credit for this goes to Archbishop Clavel, who had prepared so well for the ceremony, as well as to the fact that one of the most experienced Masters of Ceremonies from the Vatican expeditiously guided the whole celebration. The new bishop had wanted everything to be simple, with as much participation by the faithful as possible. Hence, even though it was a Low Mass, the whole community did sing several of the Gregorian chants. A bit of Americana was added to the singing as the procession left the chapel, when the choir sang a selection of Father Clarence River's Mass based on Negro spirituals.

A striking feature of the service was the international character of the men serving the function; they represented the Philippines, Japan, Poland, Germany, and the United States. Father Gerald Lewis, a Divine Word Missionary who teaches at Verbum Dei High School in Los Angeles, had the special joy of participating actively in his brother's consecration by holding the Book of the Gospels on his shoulders during the part of the ceremony that actually constitutes the consecration.

In addition to his brother, Bishop Lewis had the happiness of having his

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During the consecration ceremony, Bishop-Elect Harold R. Perry, S.V.D., read the Pope's official statement appointing Bishop Lewis as Auxiliary of Panama City, Panama.



Seated before the altar, Archbishop Alberto Clavel Mendez questions Bishop-Elect Lewis on various matters and qualifications proper to his new office.

mother and one other brother present for the occasion. Three other brothers and three sisters, one of them a Holy Family nun, Sister M. Placidus, were unable to attend the ceremony.

At a dinner in honor of the newly consecrated bishop which followed the consecration ceremony, Archbishop John Patrick Cody of Chicago, as the keynote speaker, gave a toast to the Holy Father. "We who carry the weight of the episcopal office," said the Archbishop, "welcome our brother who will share with us the pastoral cares of the Church in America. With him, under the guidance of the Holy Father, we members of the hierarchy will all work together, having before our eyes one common aim: 'to gather disciples from all nations.'

"The missionary ideal has come alive in the Church as it has never been before," he stated. "And today bishops with their own diocesan

priests, with their religious co-workers, have sensed their obligation to spread their efforts, to intensify their apostolic labors that all men may be saved. The problems of the smallest diocese, the smallest prelature in the world are just as much a concern of the greatest archdiocese of the world."

In saluting the Divine Word Missionaries, Bishop Brunini congratulated them for their work among the colored people of the South, especially for the impetus they gave for the training of Negro youth for the Catholic priesthood. "Today the Black and White curtain is being removed throughout the United States," said Bishop Brunini. "The removal of the curtain has been painstakingly slow, but the Society of the Divine Word can justly be given a major share of credit when it collapses and disappears. It is still true in many areas of the United States — to paraphrase a



An overall shot of the consecration ceremony with the marble altar as the focal point.

famous statement — that 'Black is Black and White is White, and never the twain shall meet.' But through the Society of the Divine Word and the grace of God 'Black will be White, and White will be Black, and the twain shall meet' in the embrace of Christian Brotherhood."

Archbishop Clavel Mendez, for his part, pointed up the "devious" methods he had to use to get a Divine Word Missionary for his archdiocese. Back in 1962, while Bishop of David in Panama he had approached the Superior General of the Society in order to get some missionaries for Panama. Bishop Lewis, acting as liaison at that time, had advised Bishop Clavel that the Superior General was a German. Bishop Clavel replied that he knew the Germans very well. "They look very serious," he said, "but they have very good hearts." He found out, however, that though Father Superior General

Schuetz had a good heart, he had no priests.

Keenly disappointed, Bishop Clavel, nevertheless, resolved to get an S.V.D. one way or another. As Archbishop of Panama City he succeeded. Now, as he pointed out in his talk, "We have our first S.V.D. We don't know how many more may be going to Panama, but we are sure more will go because they cannot leave Bishop Lewis alone."

On the day of his consecration Bishop Lewis was certainly not alone, as his fellow bishops, other members of the clergy, his confreres, his family and friends crowded around to receive his blessings and to offer their congratulations. It was a joyous day—and a lovely day, too, blessed with the justly famous Italian sunshine that warmed the hillside and sparkled on the Lake of Nemi below. Or as Bishop Lewis himself said at the dinner, "This



Bishop-Elect Lewis lies prostrate while all pray the angels and saints of God to bless his chosen one.



After Archbishop Alberto Clavel touched the head of the Bishop-Elect saying "Receive the Holy Spirit," each Bishop present did likewise.

is a day which the Lord has made."

What kind of a man is the new Auxiliary Bishop of Panama? What experience does he bring to his new Office? His absolutely sincere humility is probably Bishop Lewis' most

outstanding mark, and coupled with it goes a deep interest in and concern for people. The motto of his episcopal coat of arms is "that charity may abound more and more." And, as he expressed it during his short speech



"Fulfill in this priest of Thine the perfection of Thy ministry, and sanctify him—adorned with the insignia of glorious office—with the dew of anointing from on high."

after the consecration ceremony, it is his intention "to translate this motto into concrete action—especially among God's poor." This has always been the ideal of his life, he said, "to serve God's poor wherever Divine Providence should wish." Anyone who knows him realizes that he had lived this motto long before he chose it for his coat of arms.

Bishop Lewis also brings to the episcopal office a deep theological background and a wide pastoral experience. After his ordination in 1949 he was immediately sent to Rome to earn a doctor's degree in sacred theology, which he achieved with a thesis concerning the silent recitation of the Canon during the Mass (a study which has had significant bearing on many of the liturgical changes taking place in the celebration of the Mass). After completing his studies in Rome, Father Lewis returned to the Divine Word Seminary at Bay St. Louis, Mississippi, where he had previously done

his own theological studies, to become a professor of fundamental theology. Somewhat later the office of prefect of theologians was added to his responsibilities.

During this time Father Lewis wrote several articles concerning the Negro apostolate. In 1958 he had published a detailed study entitled, *Catholic Negro Bishops: Survey of the Past and Present*, which was based on information and statistics he had compiled over the years on men of African descent who had been raised to the episcopal office.* Bishop Lewis' interest in the African hierarchy has earned him the acquaintance and respect of most African bishops.

In 1961 Father Lewis was called again to Rome, this time as prefect of theologians at the international house of studies located at the central headquarters of the Society of the Divine Word. His charges included young men from 14 nations, and it was his duty to guide them on the way to the priesthood. In 1964 he was made assistant rector at the College of St. Peter the Apostle in Rome, a residence for Afro-

* This study was updated in 1964 and printed in the July-August issue of the *Divine Word Messenger*. The issue was given to all the Council Fathers gathered at Vatican II.



Archbishop Clavel anoints the hands of Bishop Lewis.

Asian priests of mission lands who are in Rome to do higher studies.

All during his priestly life Bishop Lewis never lost his interest in and desire for complete, active pastoral work. A whole summer spent in Guatemala only served to whet his appetite for work among God's poor. It was an experience he could not forget and which he constantly brought up in conversation. Now, as Auxiliary Bishop of Panama City, he will have an opportunity to devote his full energies to pastoral work.

The crozier is given to the new Bishop.



Bishop Lewis presents two loaves of bread to his consecrator.

Papal Bull



During a pause at the Offertory of the celebration, Bishop Lewis also offers a gift of wine to Archbishop Clavel.

(Read by Bishop-elect Harold R. Perry during the consecration ceremony.)

Health and Apostolic blessings from The Bishop Paul, Servant of the Servants of God, to his beloved son, Carlos Ambrose Lewis, member of the Society of the Divine Word, vice rector of the Collegio San Pietro in Rome, titular bishop-elect of Petra Nova, and appointed auxiliary to the Reverend Ordinary of Panama.

Our venerable brother, Tomas Alberto Clavel Mendez, the Archbishop

of Panama, filled with paternal solicitude for his flock, has petitioned the Holy See to grant him a zealous co-worker for the day-to-day administration of his Church.

We, therefore, who, like the Blessed Peter, have been placed by God's will on the summit of priestly government, in order that from this watch-tower we may notice the needs of the Church, and insofar as human nature permits, may provide for them, do most willingly accede to the wish of this Venerable Brother:



The Canon of the Mass.

for it is not made out of human considerations but for the salvation of souls.

for which end we do not hesitate to sacrifice all we have, and our own selves, if need be.

Therefore, on the advice of our venerable brethren, the Eminent Cardinals in charge of the Sacred Consistorial Congregation, we have appointed you, beloved son, endowed as you are with

experience, prudence, and sincere piety, to fulfill this post of Auxiliary to the above-mentioned Venerable Brother, and at the same time bestow on you the title of the see of Petra Nova in Numidia, now vacant, as it were, with all due rights and obligations.

As far as the oaths are concerned, you are to conduct yourself as follows: The profession faith and the oath against Modernist errors you are to swear in the presence of His Eminence the Cardinal Chancellor, but the oath of fidelity is to be sworn to Our-



Archbishop John P. Cody of Chicago (extreme right), stands beside Very Rev. Fr. John Schuette, S.V.D., Superior General of the S.V.D. Fathers. Many Bishops of African descent were also present.

selves, before His Eminence the Cardinal Proto-deacon.

For the rest, beloved son, may your piety ever flourish in splendor. And since human strength, without the help of God is weak and powerless to resist, we pray you to place all your hope in the grace of the Most High.

Given in Rome, at St. Peter's, the 22nd day of June, in the year of Our Lord 1965, the second Pontificate.

James Aloysius Card. Copello
Chancellor of the Holy Roman Church

Rodomons Galligani

Joseph Rossi

Talk given by Archbishop John Cody of Chicago at the Banquet following the Consecration of Bishop Carlos A. Lewis, October 3, 1965.

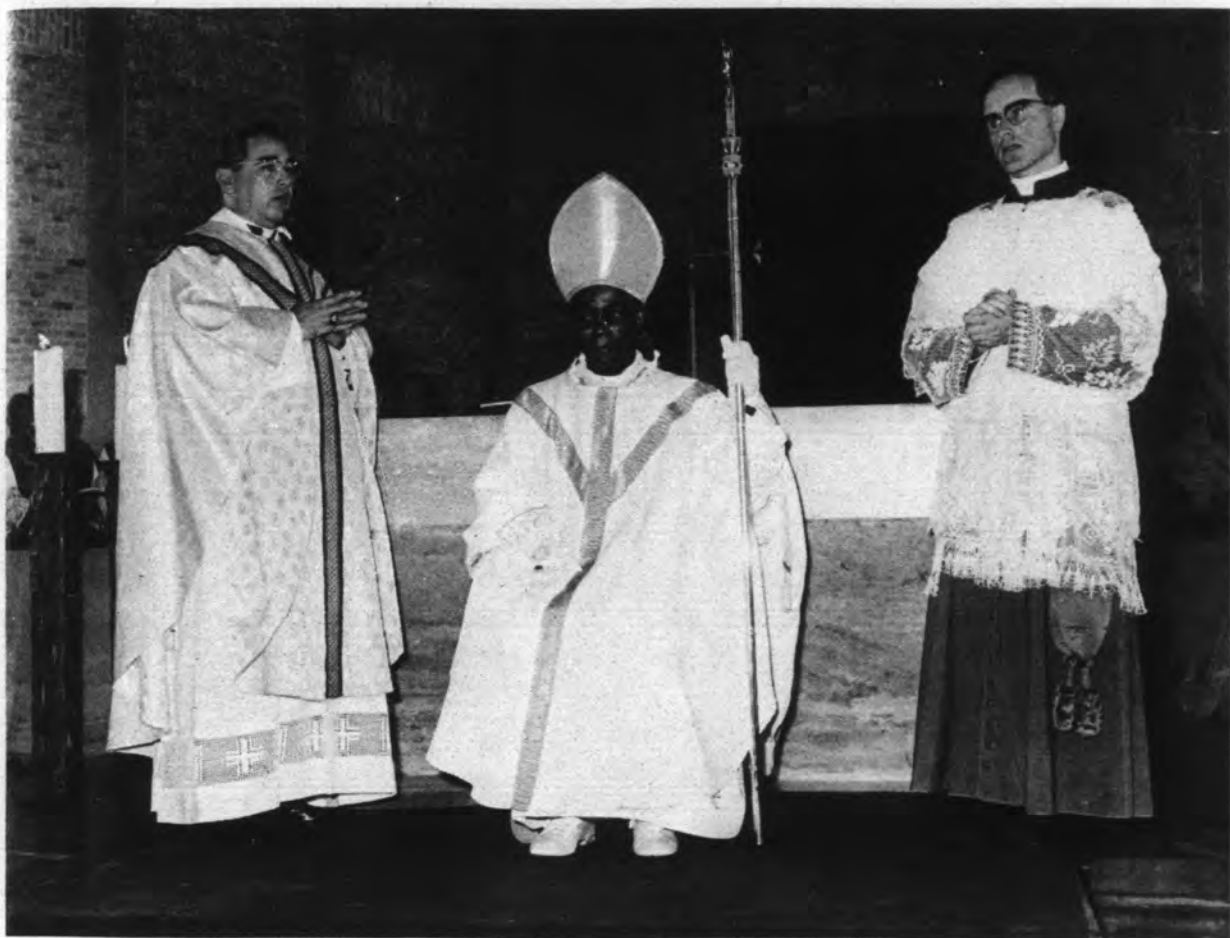
Your Excellency Archbishop Clavel

Mendez, Bishop Lewis, my brother archbishops and bishops, Father General, Very Reverend and Reverend Fathers, Venerable Sisters, members of the family, seminarians, and friends all:

It certainly is a great pleasure for me to be present here today, but I noted that the toastmaster in his introduction rather truncated my rather checkered career. Perhaps he did so because of my connection with Bishop



Archbishop Clavel places the gloves on the hands of Bishop Lewis.



The new Bishop is enthroned.

Lewis and newly elected Bishop Perry with whom I was acquainted in two of the dioceses where I have served. But I claim to have a unique record in the history of the hierarchy of the world, because I have served, like no other that I know, in five different dioceses. And so I think that perhaps this might have suggested to Father General and to those who prepared this delicious banquet the thought that I would be an appropriate one to answer to the toast in honor of our Holy Father.

Having worked here now in Rome under four Popes, I feel that I am somewhat known to the Vatican authorities. Perhaps that is what suggested these frequent changes.

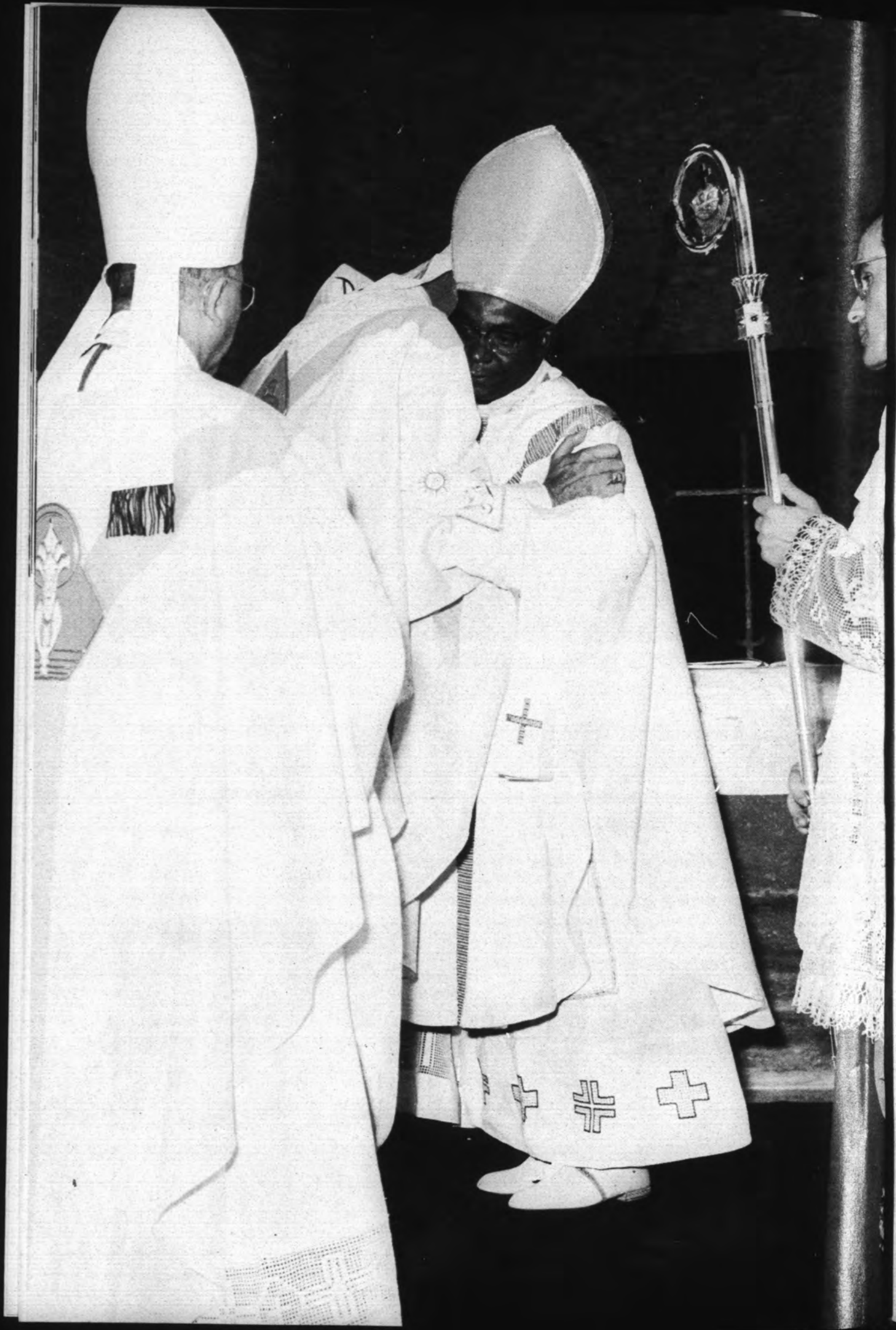
However, it is a real pleasure today to say a few words in honor of our beloved Holy Father, to whose mandate this ceremony — this important event has its very being. Those of us who have attended other consecrations are

constantly mindful of the first portion of this beautiful and meaningful ceremony—the ceremony that truly gives life to the Church as other successors of the Apostles are consecrated to carry on the mission that Christ gave to the Church.

Habetis mandatum apostolicum? is the first question that the consecrat-




Mother and brothers receive the blessing and pay tribute to Bishop Carlos A. Lewis.



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ing bishops asks. And with the affirmative reply, with the assent that the Holy Father has given by his summons to the priest who is to be consecrated, the ceremony can begin—and only with that apostolic mandate will apostolic succession continue down through the Church. A ceremony such as this, while it brings joy to us who are privileged to attend, carries us back over the purpled pages of history to the very first mandate that was given by the Church's Founder, by Christ Himself: "Feed my sheep, feed my lambs" was the first apostolic mandate given to Peter himself. And through Peter and Linus and Clement and all the Pontiffs since, the voice of Christ has been echoing down the ages, calling other dedicated priests to follow in that long line of succession of the Apostles.

While we all, who share the episcopal office, realize this great responsibility, I think it never has been brought home so keenly to all of us, certainly to me, as we sat these past four years in the Second Vatican Council. I think that the feeling and bond of apostolic succession has never been so keen and intense to each one of us as we—men from all nations—of all people—gather together in the unity of the Faith under the direction of the Holy Father, to discuss and prepare for the Church tomorrow. As I sit in the aula, my thoughts sometimes carry me back to those first sessions of the apostolic college when Peter summoned the apostles together, perhaps to lay plans for the extension of the infant Church, to discuss the problems that even beset the Church in those days, to see the persecutions that promised almost to stifle the Church. All through the centuries bishops have been gathering in general councils to discuss the problems of their age, to see what they might do to extend and to expand the Kingdom of Christ upon earth. And that very clear call now seeming so providential in our own era of the beloved Pope John XXIII brings us together here today and happily, by our

presence in Rome, we are able to share in the consecration of a brother apostle, of a brother bishop.

The collegiality of the bishops has never been so clearly defined. We as bishops, as successors of the apostles, we now have the Magna Carta of our office, and we understand too our role in the work of the universal Church under the Supreme Pontiff. While we share with him this great responsibility, we are keenly cognizant of our duty, too, to support him and under his direction to help prepare for the Church of tomorrow. When the pen of the historian is describing these days, it will probably record that for the first time in history the hierarchy of the world was united as it is today. With almost three thousand prelates joined in the unity of Faith, affectionately close to the Vicar of Christ, we have come together—without distinction of race, without distinction of color, without distinction of national cultural origins—and all, as successor of the apostles, the bishops of Holy Mother Church, we are working together to expand Christ's Kingdom that all may be one.

The announcement of the Holy Father at the beginning of the Council set the keynote for this session: charity and love. And certainly it seems so evident.

And now I am sure that all of you, my brother bishops and prelates who are attending the Council, sense this every day; and we feel closer to one another. So that the problems of the smallest diocese, the smallest prelature in the world is just as much a concern of the greatest archdiocese in the world. The missionary ideal happily has come alive in the Church as never it has been before. And today, bishops with their own diocesan priests, with their religious co-workers, have sensed their obligation to spread their efforts, to intensify their apostolic labors that all men may be saved.

And so it is a happy privilege on this joyous occasion, in the very shadow almost of St. Peter's to join here with



As one of the final acts in the consecration ceremony, Bishop Carlos A. Lewis kneels and wishes a long life to his consecrator, Archbishop Alberto Clavel Mendez of Panama City.

our brother bishops, with Father General, with the members of the family, and all of the confreres of Bishop Lewis to salute him as the latest addition to the hierarchy, as the last of the successors to join us.

I would feel remiss, too, if I did not take this joyous occasion to say a word of congratulations and prayerful best wishes to one whom I have known at Bay St. Louis and whom I have already assured I would like to know better at Techny, as he would come there perhaps to share with the Archbishop of Chicago some of the pleasant duties of ordaining young men to the priesthood. Today, with a heart full of thanksgiving, with a heart full of pride, I salute a man who has certainly been born to accept the responsibility that was assigned to him yesterday by the Holy Father—the first Negro Bishop of the United States, Bishop Perry.

Talk given at the Dinner honoring Bishop Carlos A. Lewis, S.V.D., after his Consecration at the S.V.D. Generalate, Lake Nemi, October 3, 1965 by Bishop Joseph B. Brunini, Auxiliary of Natchez-Jackson and Co-Consecrator.

Your Excellency, Bishop Lewis, Your Excellency Monsignor Clavel-Mendez, Your Excellencies Most Rev. Archbishops and Bishops, Father General, members of the General Council, Monsignori, Very Reverend and Reverend Fathers and Brothers, Seminarians, Mother and family of Bishop Lewis, friends all in Christ.

My first knowledge of the Society of the Divine Word came in the person of Father John Hoendrop, S.V.D., as he rode—tall and stately—on his bicycle through the streets and hills of my native city of Vicksburg on the banks of the great Mississippi river. To us boys, taught by the Brothers of the Sacred Heart at St. Aloysius School Father Hoendrop was known as “the Priest on the Bicycle.” We knew, too, that he was the priest of the Colored

Mission of St. Mary's located physically just two blocks from our school but separated rather efficiently by the “separate but equal curtain” which divided the Negro and White communities not only in our deep Southland city but also throughout all the United States in those days.

Mississippi was in those post World War I days—and still is—an excellent example of the solicitude of Christ's Mystical Body. The Church of Mississippi was a weak child and the strength of more mature Churches was there to nourish and guide this infant Church in a real life and death struggle towards the adolescence it now enjoys.

True, our pastor of St. Paul's, the white parish, was a native son of our Cathedral parish at Natchez, and the Sisters of Mercy who taught in the white girls' school were all native Mississippians; but our three assistant pastors were missionaries from the Church in Ireland. The Principal of our school and half of the High School faculty were Brothers expelled from France.

Many white parishioners knew poverty at first hand, but their poverty was wealth compared to the poverty of Father Hoendrop's colored parishioners and of the good Sisters Missionary Servants of the Holy Spirit who, like their pastor, had come across the mighty Atlantic from Holland and Germany to preach the good news of Christ's gospel to the Negroes of Dixieland. With Christian wisdom and faith the Society began the difficult task of training Negro youth for Christ's priesthood even as their missionaries initiated parishes throughout Mississippi, Arkansas and Louisiana.

Today the Black and White curtain is being removed throughout the United States of America. The removal of the curtain has been painstakingly



Bishop-Elect Harold R. Perry congratulates his confrere, Bishop Lewis.

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slow, but the "Verbiti" can justly be given a major share of credit when it collapses and disappears. It is still true in many areas of the U.S.A.—to paraphrase a famous statement — that "Black is Black and White is White, and never the twain shall meet." But through the Society of the Divine Word and the grace of God "Black will be White, and White will be Black, and the twain shall meet" in the embrace of Christian Brotherhood.

It is a long way from the banks of the Mississippi to the banks of Lake Nemi. For me it is a long road from my bicycle acquaintance with Father Hoendrop to the deep spiritual satisfaction of being a co-consecrator of

our new Bishop Lewis. On the part of Bishop Gerow, devoted collaborator of the SVD's for 41 years, and indeed on the part of all the Bishops, clergy, religious and faithful I extend to Bishop Lewis a fervent "Ad multos gloriososque annos." He and Bishop Bowers and Bishop-elect Perry and all the Fathers and Brothers of the Society have written a glorious page in the history of our country, and the latches are always open to that grand group of men who have the well-earned privilege of putting an S.V.D. after their names.

The consecration of Bishop Lewis is another gem in the rich treasury of the Society of the Divine Word. He

**Sister Mary Placidus, S.S.F.,
Sister of Bishop Carlos A. Lewis,
overjoyed with the honor bestowed
upon her brother.**





Immediate family members present for the consecration included (left to right); one married brother, the mother of the Bishop, a niece, and Father Gerald Lewis, S.V.D.



stands tall among the nearly 6,000 members of the Society. He stands also as a sign of encouragement to the nearly 6,000 young men preparing to join in the herculean missionary endeavors of the Society in 32 countries. Certainly the Divine Word Fathers and Brothers can well claim "The World is Our Parish."

Talk by Archbishop Alberto Clavel Mendez of Panama City, Panama, at the Dinner following the Consecration of Bishop Carlos A. Lewis, S.V.D., October 3, 1965.

I am very happy today: First, because I made the consecration, and everybody says it went very well; nobody left the sanctuary; and second, because I have a brother to wear our cross and to help me in my responsibility in the Archdiocese of Panama.

We are very proud of the bishops of Panama. People all over the world are talking about Bishop McGrath; he is from Panama; he was born in Panama. He is very tall and a very good theologian. We also have here the other bishops—Carrizo, Legarra, Serrano, Nunez — all are very good missionaries. And we have the new bishop, another theologian—Bishop Lewis. We will work together, and to work for Panama means to work for Latin America because Panama is the center of Latin America.

I would like to tell you a story. In 1962 I came to see Father General of the Society of the Divine Word. Bishop Lewis told me that he was a German, and I said I know the Germans very well because I was taught by a German priest in Costa Rica — they look very serious, but they have very good hearts. Well, when I spoke to the General I understood very well that he had a very good heart—but no priests. When I left this house, I left feeling

very sad because there was no priest, no SVD for Panama. In any event, I resolved to do something—one way or another. And even though the Holy Spirit is so busy now in the Council, you see how He took a little time, a little rest, to help me in this matter. So we have our first SVD. We don't know how many more may be going to Panama now, but we are sure that they are going because they cannot leave Bishop Lewis alone.

Well, I thank the community of the Divine Word for their generosity to me about this wonderful priest.

We prayed during the Mass this morning that our work in Panama will be for Christ. You know that in the future we will have most of the Catholics of the world in Latin America. We must be ready for this work. We have many Catholics, but we do not have very good Catholics because we do not have priests. People of Latin America become very good Catholics when they have assistance, when they have churches, when they have priests. I am very happy today, therefore, because we have a brother in the hierarchy and because we have a very good missionary for Panama.

Address of Father Superior General John Schuette on the occasion of Bishop Carlos A. Lewis' Consecration at Nemi.

My dear confreres, friends, benefactors of our Bishop:

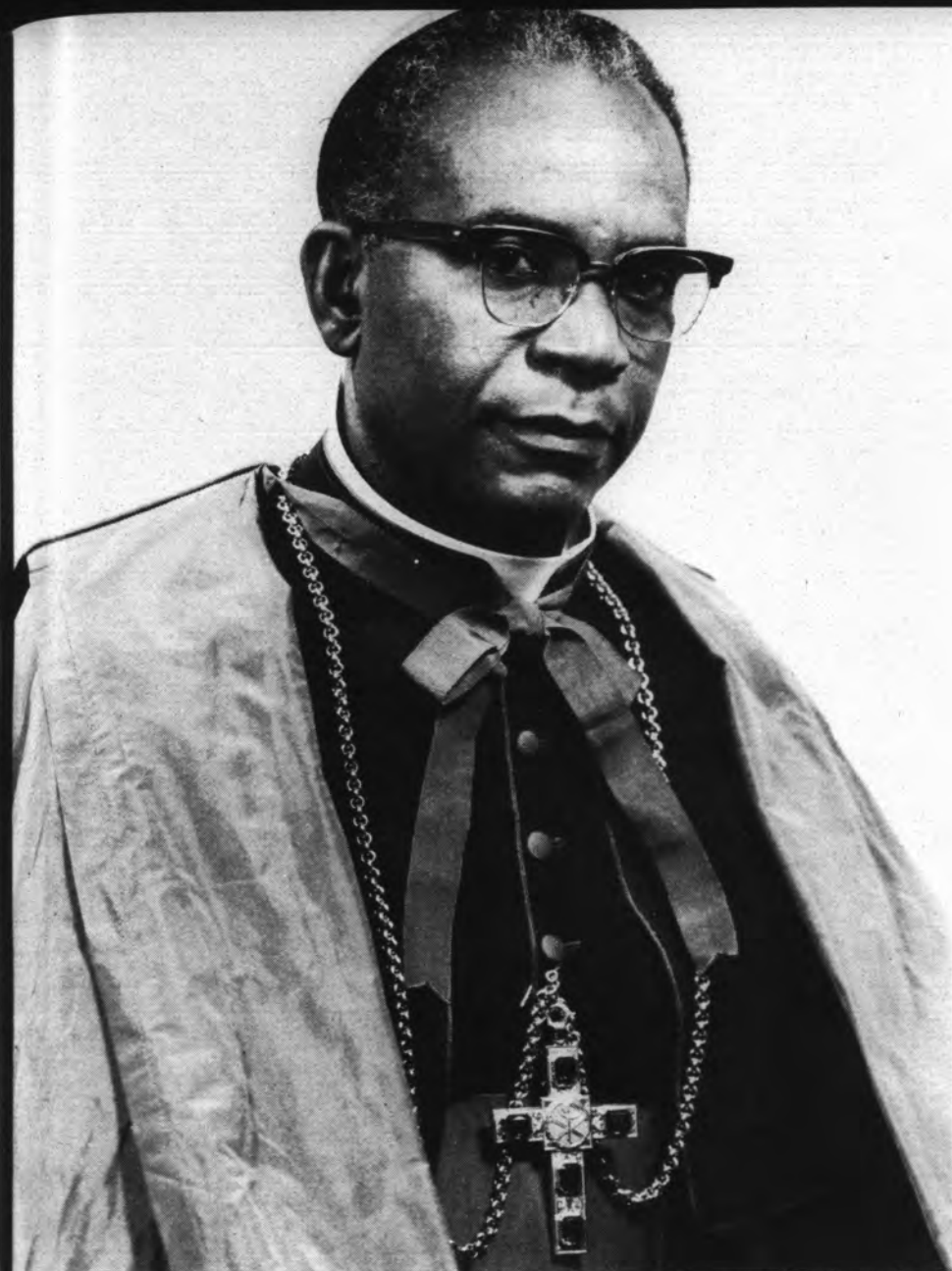
With special joy and in the name of the whole community, I would like to extend best wishes to our new Bishop. During my seven years as Superior General, seven members of our SVD family have been elected bishops, but for the first time, one from our immediate community was chosen. As you know, Bishop Lewis was working in the Generalate, and at the same time he functioned as prefect of the scholastics; thereby, we became well acquainted with one another. We know each other. I fully understand therefore what His Excellency, the Archbishop of Panama, meant when he

said: the Holy Spirit took time out in the Council and helped the Archbishop of Panama to find a new Bishop for Panama. It had to be the Holy Spirit, for it was not I. It is always very hard for us to release a dear confrere for a duty which is not directly connected with us, but as usual we gave room to the Holy Spirit. Sometimes, however, one is tempted to pray: Lord stop with your blessings for a while. Fortunately we found a substitute for Bishop Lewis, but already we must look for a new Provincial to replace Bishop-elect Perry. We are happy nonetheless in the latter situation as well for assuredly this too is the work of the Holy Spirit.

In short, we all are very happy and grateful and we wish Bishop Lewis God's blessing for all his obligations. He knows that he will always find in our community here at Rome a home, and that this family will accompany him with its prayers and sacrifices. Of course, I won't make promises, but as is usually the case I guess he will get company sooner or later. This is the usual course. You know I refused to send some of our members to Panama, but now what I did not volunteer has been taken. Again my very best wishes and God's blessings.

I also congratulate in the name of the whole community the newly appointed Bishop-elect Harold R. Perry. We all know that this is a very historic event. The whole Society rejoices since this event crowns forty years of work in our Southern United States' Province—work fraught with many difficulties and trials.

Until now we had Bishop Bowers, today Bishop Lewis and shortly the first Negro Bishop of the United States. We may look upon this event as a special blessing of Almighty God for all the efforts of our missionaries. This shall encourage us anew. We knew that the Lord would give his blessing sooner or later. The very best wishes and blessings to Bishop Lewis and Perry and also to their relatives. Ad multos annos!



Talk by Bishop Carlos A. Lewis at the Dinner following his Consecration, October 3, 1965.

On a day like this, a newly made bishop, I believe, cannot say much. He can only silently and gratefully ponder over the wondrous work that God has wrought in him by conferring upon him the plenitude of the priesthood. Indeed, if there is any day in a priest's life when he could say with deep humility, "This is the day which the Lord has made," it is a day like this one.

The consecrator asked me a question this morning: Are you willing for God's sake to be kind and merciful to the poor, to strangers and to all in

need? Those words, my friends, will remain indelibly on my mind because that has always been my ideal in life: to serve God's poor wherever Divine Providence should wish. One of the Fathers of the Church said something that perhaps could be applied here. In speaking of bishops, this Father of the Church said, in a play of words, changing simple vowels more or less: *Praesunt ut prosint*. They are at the head so that they may be useful, may be of profit to the people, that is, of course, for their eternal salvation.

That, my dear friends, is my intention: to use this office which God has bestowed upon me today as a means of bringing people closer to God in greater love for God.



**CATHEDRAL OF ST. BARBARA, PANAMA CITY
REPUBLIC OF PANAMA.**

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ARCHDIOCESE OF *Panama*

The Archdiocese of Panama is the oldest See on the American Mainland erected on August 28, 1513, by Pope Leo X. The only American Sees older than the one of Panama are the Island Bishoprics of Santo Domingo (1511) and San Juan de Puerto Rico (1511).

The present Archbishop of Panama is the Most Rev. Thomas A. Clavel. He was born in 1921 and ordained priest on December 7, 1947. He was named Bishop of David, Panama, in 1955 at the age of 33, and was promoted to the Archbishopric in March, 1964. The dynamic 45-year-old prelate is noted for his simplicity of life and solicitude for the poor.

The Archdiocese has a population of about 600,000, more than 90% of whom are Catholics. The See includes

a part of the Panama Canal Zone which is under U.S. administration.

The Archdiocese has 119 priests, 30 seculars and 89 religious. Only 20 of the 119 priests are native born Panamanians.

The Republic of Panama became independent of Colombia in 1903. The total population today is over one million. About one-tenth of the population is Negro origin. The country has four dioceses, one Pre-Lature Nullius and one Vicariate Apostolic.

The country has a democratic form of government. Amicable relations exist between Church and State, although Catholicism is not acknowledged by law as the religion of the State.



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The Hierarchy of Panama with their new Bishop and Chief Shepherd, Archbishop Clavel.

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MASS INTENTIONS

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Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

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LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

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VOCATION DIRECTOR
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISS. 39520

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$.....

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City and State..... Zip

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520